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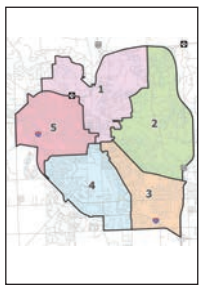

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Washtenaw Jewish News
c/o Jewish Federation of Greater Ann Arbor
2939 Birch Hollow Drive
Ann Arbor, MI 48108

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WASHTENAW JEWISH NEWS

August 2020 Av/Elul 5780 Volume XVIV Number 11 FREE

Three-way race for Washtenaw County Prosecutor

Patti Smith, special to the WJN

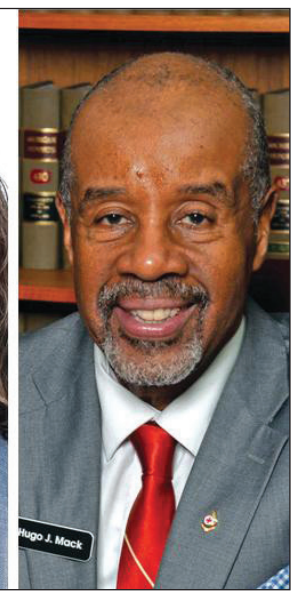
Brian Mackey, who has served as Washtenaw County Prosecutor since 1992, announced in May of last year that he would not seek reelection. Three candidates are on the August 4 ballot to fill this important position: Hugo Mack, Eli Savit, and Arianne Slay. All three are lifelong Washtenaw residents with impressive personal stories and unique qualifications.

During a very well-attended July 9 candidate forum via Zoom sponsored by the Jewish Community Relations Committee, Bend the Arc, and the Temple Beth Emeth Social Action Committee, all three candidates spoke about their backgrounds and answered questions solicited from community members. The Zoom forum was expertly moderated by Decky Alexander of the JCRC, Molly Kleinman from Bend the Arc, and Kayla Kapen, Jewish Communal Leadership Program student intern.

Before becoming an attorney, Eli Savit worked as a public school teacher in special education and eighth-grade American history. He then returned home to Ann Arbor to attend law school, after which he clerked for Supreme Court Justices Ruth Bader Ginsburg and Sandra Day O'Connor, working for two federal judges and then as an appellate lawyer before joining the City of Detroit as senior legal counsel.

Eli Savit

Arianne Slay



Hugo Mack

Arianne Slay, also from Ann Arbor, was an intern in the public defender's office and program coordinator at Community Corrections. In her nine years as an assistant county prosecutor, she prosecuted domestic violence, sexual assault, and other felony cases. She is currently a senior assistant city attorney for Ann Arbor.

Dr. Hugo J. Mack is a former guardian ad litem and public defender and currently in private practice. He grew up in Ann Arbor, earning the rank of Eagle Scout while a young man (the second African American to reach this honor).

Savit's platform stresses the reformation of our cash bail system so that someone is not kept in jail solely because he or she cannot afford bail. He would also support specialty courts, such as those for people with addic-

Continued on page 7

What it's like to start a job as a rabbi mid-pandemic

Josefin Dolsten, originally from the Jewish Telegraphic Agency

This is how Jason Nevarez thought starting his new job as senior rabbi of San Diego's Congregation Beth Israel would go: He and his wife would fly out this spring from their home in suburban New York to house hunt. He'd spend the summer holding face-to-face meetings with colleagues and congregants. Then he'd pick up his children from camp and introduce them to their new community.

This is how it has gone: With camp canceled and cross-country air travel inadvisable, Nevarez, 43, took a nine-day road trip with his family to their new home in a rented RV, only to divide his time between a home purchased sight unseen and an office in a mostly empty synagogue building.

He's now getting to know his new congregants in exactly the same way he said goodbye to his old ones: virtually. There's a silver lining: Nevarez had already started joining Beth Israel's events this spring, even though he was physically nearly 3,000 miles away.

"COVID has made it really hard and nuanced and challenging," he told the Jewish Telegraphic Agency about his first days on the job. "That said … when I came in it wasn't like 'Who's this guy?' — the community knew me already."

Rabbi Benny Berlin, on the left, with wife Sara and son Akiva, drops off challah to congregants outside their house. *(COURTESY OF BERLIN)*

Such is the story for new rabbis and their congregations across the United States right now. July 1, the most common start date for rabbinic jobs, came as the country grappled with an explosion of coronavirus cases. Instead of attending welcome barbecues and hosting Shabbat dinners, new rabbis are making tough decisions about whether to hold in-person services and preparing for a High Holiday season like no other.

Some are staying put for now in their old homes, working virtually in a role that no one could ever have conceived of doing remotely until just a few weeks ago. Others, such as Nevarez, are moving into homes they had never seen before. And all are struggling to get to know their new congregants virtually or via socially distanced meetings at a time when personal connection is desperately needed.

The rabbinic hiring season usually ends by early spring, so rabbis and graduating rabbinical students were largely able to complete interviews and in-person Shabbat visits before the pandemic closed synagogues and ground travel to a halt. All but one of 22 graduates of the Reform movement's flagship seminary, Hebrew Union College-Jewish Institute of Religion, landed jobs this year, according to Rabbi Dvora Weisberg, the seminary's placement director.

"We don't know what things are going to be like going forward into the next year because we don't know what's going to hap-

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Letters to the Editor

Dear Clare,

I've been following the ongoing discussion of Ann Arbor's city council factions with interest and frustration [see page 6]. Sam Firke's post, and a follow-up from Scott Trudeau on his blog, were illuminating, and put words to the toxicity I saw in local politics. The factions aren't necessarily bad: they can be a useful shorthand to identify people who think and act in similar ways. The failure is when the narrative of factions is used to shut down debate or as a mechanism for scoring points against "the other side."

Clare Kinberg

As Scott explains, the "factions" narrative is used (benefiting the "Protectors" more than the "Strivers") to shut down debate, delay action, and totally dismiss ideas from the opposing side. You don't have to engage with an opponent or their ideas if you can show that they're not worth listening to.

Of course, this problem isn't unique to Ann Arbor politics. We see it when Mitch McConnell and the Republicans made it their goal to block every action Obama took, or when criticism of Israel is called out as anti-semitism, even from Jews. It's impossible to have a productive conversation with someone who is arguing with their idea of what you're saying, rather than what you're actually saying, and no amount of syntactic precision will get them to listen, because they see you as an enemy. I see a parallel between Ann Arbor politics and Israel-Palestine: I've been so cautious what I say about both issues, because the debate is so fraught it shuts itself down! This plays out locally, as we stall for years on issues like crosswalk ordinances and affordable housing. And we run the risk of false balance, too: it should not be controversial to say that zoning a neighborhood single-family only is exclusionary and further segregates our city, and yet we act as if this fact can be litigated at the voting booth, and one side could deny reality simply by having a council majority.

Hannah Davis

Dear Clare,

Bravo to you for including "Dear Grandchildren" in the July issue of the WJN. I hope that there will be more installments of the story! [see page 20]

Yes, I am biased. I think the world of Marianne.

But that is the point.

Marianne's letters to her grandchildren reveal the kindness, and love, and generosity of a grandmother. I would like to say "of a Jewish grandmother," but I know that grandmothers of all persuasions can feel this love.

But putting it in a Jewish context, in the context of Marianne's very Jewish life, now that's something worthy of sharing with the Jewish community. That's something that (during these very trying times) can remind of our higher angels.

Yes, I'm biased. But that's also the point. I'm biased for sharing stories which bring to life the best of our Jewish heritage. I hope that you will consider additional installments of this story.

Donald Levitt

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The Washtenaw Jewish News is published monthly, with the exception of January and July by JCMWC, LLC. Opinions expressed in this publication do not necessarily reflect those of its editors or staf

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Signed letters to the editor are welcome; they should not exceed 400 words. Letters can be emailed to the editor. Name will be withheld at the discretion of the editor.

Circulation: 4,500
Subscriptions:
Free inside Washtenaw County
$18 first-class subscription

The deadline for September 2020 issue of the WJN is Friday, August 7.
Publication date: Tuesday, September 1.

Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

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Powering our community: Jewish Federation of Greater Ann Arbor awards its 2020 allocations

Stephanie Glass, special to the WJN

On June 15, the Jewish Federation of Greater Ann Arbor's Board of Directors approved Federation's 2020 allocations for local and Israel/Overseas (I/O) organizations. These allocations, funded through the over $1.34 million raised by the 2020 Annual Community Campaign, support local and I/O agencies in countless ways, including subsidizing programming and providing essential infrastructure support. Similar to the Annual Community Campaign, the Federation's allocation process is community driven, with recommendations made by an allocations committee composed of community members representing different interests and backgrounds. Chaired by Federation board member Murray Rebner, the committee met throughout the year to discuss the application process and community needs, and to determine the final recommendations. Andrew Tankanow, committee member and recently installed Federation board member, says, "While COVID-19 presented unforeseen challenges to the standard allocations process, the committee effectively worked together to ensure regular and emerging communal needs were being addressed through our recommendations. My work as a committee member has reinforced how special the greater Ann Arbor Jewish community is in terms of its diverse offerings and strong communal institutions."

Local allocations

This year's allocations provided nine greater Ann Arbor organizations, including the Federation and Jewish Community Foundation, with funding for the upcoming year. Highlights include providing operating support to the Jewish Community Center, Jewish Family Services, and Hebrew Day School, longtime partner organizations of the Federation. David Stone, Executive Director of the JCC, says regarding this partnership, "The Federation has long been the JCC's most significant partner, and the support provided through the Annual Community Campaign aids us in continuing to provide high-quality experiences for our participants along with maintaining a welcoming and versatile space." Additionally, allocations went toward targeted initiatives including Federation's Jewish Summer Camp Scholarship and Emergency Cash Assistance Funds, administered through Jewish Family Services. These funds help local families and individuals with costs associated with day and overnight Jewish camp and assistance with basic needs.

Services like the Ann Arbor Eruv and Mikvah Israel, which aid in making greater Ann Arbor inclusive for all levels of observance, also received support. Ben Rosen, president of the Ann Arbor Eruv Organization says, "This allocation allows the eruv to be operational, providing local and visiting Jews with an inclusive community for traditionally Shabbat observant Jews. The Federation's support is deeply appreciated and highlights the welcoming nature of the greater Ann Arbor Jewish community." Through these local allocations, Federation, in partnership with its partner organizations, build and sustain the local Jewish community through programming, initiatives, and social services that serve those in need and foster vibrant Jewish life, locally.

Israel/Overseas allocations

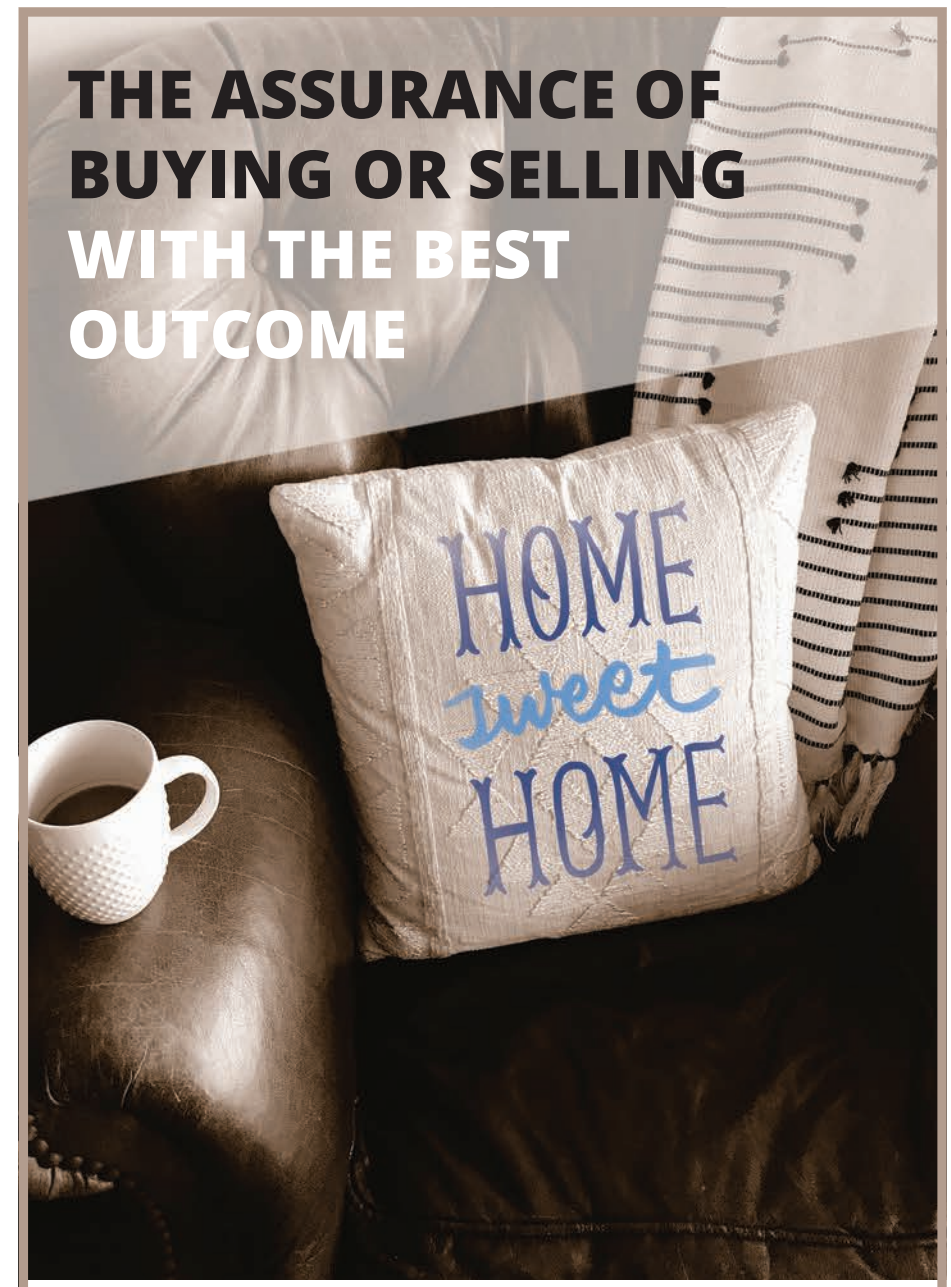
The Jewish Federation of North America (JFNA) has long recognized the unique connection and essential need for North American Jewry to support and have an active voice in both Israel and Jewish overseas communities. The Greater Ann Arbor Jewish community has a sustained history of ensuring its communal values and voices are reflected through the annual allocations made to I/O partners. Twenty percent of the 2020 Annual Community Campaign will go toward I/O organizations, helping them accomplish work related to religious pluralism, serving disadvantaged populations, and fostering coexistence among Jewish and Arab Israelis. The Israel/Overseas subcommittee, chaired by Federation board member Hanna Goodstein, work closely in selecting I/O organizations representative of the aforementioned values.

This year's I/O allocations provided seven I/O organizations with funding, including continuing support for Hand in Hand Schools, a network of bilingual schools for both Jewish and Arab Israeli children, and Krembo Wings, a national program serving Israeli children of all abilities. Merav Grindlinger, International Partnerships Coordinator for Krembo Wings, says, "With the increased need due to the coronavirus pandemic, Greater Ann Arbor's renewed commitment means even more, and furthermore, provides the children of Nof HaGalil with the gift of friendship, inclusion, and equality, regardless of their ability status." Core allocations also went toward vital operating support for the Jewish Agency for Israel, the American Jewish Joint Distribution Committee, and World ORT, the three central agencies representing world Jewry's interests and needs. This funding helps services for vulnerable populations, educational initiatives, the resettling and absorbing of Jews from around the world, and so much more.

The power of community

From the money raised to its distribution, the impact made by Federation is only possible through community support. Federation Executive Director Eileen Freed says, "As the Federation concludes its 2020 allocations process, we thank all of the generous donors that gave to the 2020 Annual Community Campaign. We are only able to make this impact on our community because of you. Thank you! As we plan for the 2021 Annual Community Campaign, I look forward to being able to grow our support of our vibrant, welcoming, and sustainable Jewish community, both locally and abroad."

The forthcoming 2019-2020 Community Impact Report will provide a full list of the 2020 allocations. For more information on how you can support the community through a gift, please visit www.jewishannarbor.org/ways-to-give. ■



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Mayor Lois Richardson on assignment for a 'grand' future for Ypsilanti

Leslie McGraw, special to the WJN

The City of Ypsilanti swore in its first Black woman mayor, Lois Richardson, on June 24. This was the day after former mayor Beth Bashert resigned following a string of racially insensitive comments that garnered national attention.

First elected to the Ypsilanti City Council in November 2000, Richardson has served more consecutive years than any other member. Before the Ypsilanti City Council, Richardson served on the Michigan Municipal League and the Michigan Black Caucus of Local Elected Officials (MBC-LEO). She came to be on the Council, she says, by being open to being and going where God leads her, hearing and listening to divine guidance through a regular practice of fasting, prayer, and meditation. When her brother-in-law encouraged her to run for office, she initially saw the position as a stepping stone. She laughs as she remembers what she told the attendees at the reception after her first election: "Get your autographs now, because I am going places."

A licensed minister since 1977 and ordained minister since 1983, Richardson had no thought or intention to run for Ypsilanti City Council. In fact, she planned to go back to foreign mission field work in the Caribbean and South America, where she had been serving for almost a decade. Her desire to work in the mission field became clear when she was only 10 years old.

As with her ministry, Richardson's work on the Council or as mayor is not what defines her.

"I don't bring up that [I am a minister] or make a fuss about it: I am who I am. No matter what, I'm still Lois. I don't anticipate letting 'mayor' define me. I am Lois Elizabeth Allen-Richardson who happens to be serving as mayor of the City of Ypsilanti in this current time."

In the first few days after her appointment, with nonstop phone calls, her ability to reestablish calm came in handy.

Ypsilanti Mayor Lois Richardson

"I had to tell myself: 'Lois . . . breathe . . . breathe.'"

After less than two weeks as mayor, Richardson is still working hard, but allowing herself time to breathe and be available to the people of Ypsilanti, which is very important to her.

Although she has always known where was she was supposed to be, she had no idea how long she would serve. "I've always, from the beginning, known I'm there [serving on Ypsilanti City Council] on assignment."

In her first days as a council member, she was very excited about a property on Water Street. "We had a developer, thoughts about what types of housing would be there, and design charettes. We bought the last property, but in the last hour, the developer backed out." The area has set empty for some time. However, Richardson thinks this is a good time to revisit this endeavor. In addition to the Water Street project, she would also like to see council resume conversation about a train stop.

"Three years ago, we were in conversation with M.Dot and Amtrack. We had talked to all of the requisite outside people. The conversation was tabled for two years. When it was revisited, it was a different council that was unsure about following through with the train stop."

One of her goals as mayor include establishing a Mayor's Race and Equity Advisory Cabinet consisting of 40 people to develop a plan for the city to move forward.

"I would like a member of each ward to be on the cabinet. And I want it to be well cross-grained with people of every age, as young as 12, and every race, ethnicity, and gender identity."

She also intends to set up a Mayor's Committee to work with young people. Her dedication to young people has been evidenced by her commitment through the years to creating and preserving space for children and young people to live and be free as children. One of her greatest contributions as a city council member was the effort to save Parkridge Community Center in the early 2000s after the city cut recreation from the city budget. With the help of Mr. and Mrs. Witherspoon, youth advocate Tommy Frye, and the Bartech Group's John Barfield, Parkridge was saved.

"I undertook the saving of Parkridge because I knew how much it meant to me as a kid growing up and how much it meant to people at that time."

Richardson is still committed to continued programming for Parkridge, which is now owned by the city with Washtenaw Community College responsible for programming. As the mayor, she would like to include those children in her vision of a "grand" Ypsilanti.

"I want to know what young people are needing; what they are wanting . . . It's important for us to include young people in the city moving forward."

Ypsilanti and its people are inherently rich in diversity and history. Once a camping and burial ground for several Native American tribes, the town was developed and settled in the early 1800s by European explorers. In 1825 it was named Ypsilanti for Greek patriot General Demetrius Ypsilanti, who battled for freedom against Turkish tyranny.

A symbol of courage and freedom, the city of Ypsilanti quickly became an important stop for Michigan travelers, commercial business trading, and the Underground Railroad. Abolitionist Frederick Douglass and engineer and inventor Elijah McCoy are just two great men that spent time in Ypsilanti during these early days.

After World War II, many Black people settled and did well on the southside of Ypsilanti. Mayor Richardson was born and raised in the then-flourishing South Side.

"I am a proud product of Ypsilanti Public Schools, and I graduated [from] Eastern Michigan University," said Richardson.

Today, Mayor Richardson has greatly deviated from what she had thought, for the past 50 years, she might be doing. But some say she is exactly where she is meant to be. ■

Forum on Jews, racial justice, and policing

Hilary Forrest, special to the WJN

On July 8 the Frankel Center for Judaic Studies at the University of Michigan hosted a Zoom webinar panel titled "Jews, Racial Justice, and Policing." It was moderated by Jeffrey Veidlinger, Director of the Frankel Center, and included panelists Bryan Roby, Assistant Professor of Judaic Studies and Middle East Studies; Karla Goldman, Sol Drachler Professor of Social Work and Professor of Judaic Studies; and Alice Mishkin, PhD student in American Culture and Judaic Studies.

The forum was designed to respond to current discussions of racial justice prompted by the police murder of George Floyd with attention to the possibilities and limitations of Jewish responses to calls to reform, defund, and abolish policing in the United States. Veidlinger framed the discussion and then posed questions to the panelists covering a wide range of topics including the history of Jewish participation in activist coalitions, the role of Jews of color in this work, and the links between racial justice activists in the United States and in Israel/Palestine.

In her introductory comments, Goldman offered some historical framing to help the audience think about contemporary issues. She focused on the year 1967, a complicated time like our own that also challenged white American Jews to think deeply about their own identities and weigh their commitment to social change. The combination of the breakdown of the Civil Rights coalition, the rise of Black power, the Six Day War in June, and civil unrest including the Detroit Uprising in July offered a challenging brew. Many Jews felt pushed out of the Civil Rights Movement and alienated from the New Left, which characterized Israel's territorial expansion as the action of a colonial power. So, in many ways, 1967 represented a moment of clarification for many white Jews, accelerating their suburbanization and reinforcing their pride in Jewish identity and access to the fuller measure of white privilege that had only recently come into their grasp.

Alice Mishkin

Bryan Roby

Jeffery Veidlinger

Karla Goldman

Roby began by remarking that "police abolition" was a term coined by Angela Davis, framing the history of policing in the United States as a mechanism for protection of property rooted in the history of American slavery. Policing institutions are part of the legacy of white nationalist groups, including the KKK, that were responsible for both murdering Indigenous Americans and taking Black people hostage to return them to slave states. During the 20th Century, the role of police included their brutal response to labor strikes and civil rights activism, as well as their tolerance of local protests that sustained segregation in cities like Detroit and Los Angeles.

Mishkin's research focuses on the intersection of Zionism, antisemitism, white supremacy, and Palestinian liberation. Mishkin examined how Jewish institutions and organizations play roles in both anti-racist work and in security/policing systems, asking why predominantly white Jewish institutions align themselves with white supremacist models of security that have historically targeted all Jews and currently target Jews of color and other communities of color. Mishkin pointed out that while much of the organized Jewish community, feeling threatened by antisemitic violence, has embraced armed security, many Jews on the left argue that relying on the police or armed guards threatens Jews of color. These activists suggest that Jews are safest when they are in relationships and in community with Jewish and non-Jewish groups of color. This also raises the question of who benefits when white Jews and Black non-Jews find themselves in opposition to each other.

The questions addressed by the panel brought up discussion of the designation of "white Jews" and racial diversity within the Jewish community. A brief discussion of the complicated history of "whiteness" in America included the caution to not erase Jews of color and Mizrahi Jews, and specifically to include Jews of color in conversations about policing and Jewish institutions.

A question was raised about the so-called "deadly exchange" through which Israeli military police and Intelligence agencies train local American police units. Roby made the important point that we should wonder why American police are seeking training related to controlling terrorism. He pointed out that with the post-9/11 establishment of counterterrorism units and DHS, ICE, the United States did not need to learn racial profiling from Israelis, or anyone else.

In response to a question about resources for teaching about race, racism, and the complicated history of the Civil Rights Movement in Jewish day and supplementary schools, Goldman noted the Jewish Women's Archive has lots of good materials for educators (the "Living the Legacy" project on https://jwa.org). In closing, Goldman recommended, in addition to this year's bestseller list, two readings written decades ago that capture important tensions in history impacting today's discussion on Jews, racial justice, and policing: Barbara Smith's essay, "Between a Rock and a Hard Place" in *Yours in Struggle* and *Fires in the Mirror: Crown Heights, Brooklyn and Other Identities* (1992) by Anna Deavere Smith.

The hour-long forum is available to view on the Frankel Center website https://lsa.umich.edu/judaic. ■

Ninth and 10th graders: spend winter break in Israel

Jessica Weil, special to the WJN

The Jewish Federation of Greater Ann Arbor is currently accepting applications through October 1 for the 2021 Ann Arbor/Nahalal Student Exchange trip to Israel taking place on December 24, 2020, through January 3, 2021. Applications are open to any Washtenaw County-based ninth- or 10th-grade student.

For over a decade, the Federation has provided local teens the opportunity to visit and learn about local Israeli life in Moshav Nahalal, Greater Ann Arbor's partnership community. Participants stay with host families and learn about daily life in this vital and historic community. This trip also provides day trips to Jerusalem, Tel Aviv, and the Central Galilee region, and provides teens the chance to form lasting and meaningful relationships with their American and Israeli peers. An informational meeting for interested students and parents will take place Thursday, August 27, at 7 p.m. through Zoom. Please note that the trip will run if allowed by the United States Center for Disease Control and national and state guidelines.

Participating 10th graders will have the opportunity to reciprocate the generosity of their Israeli peers by hosting them during their trip to greater Ann Arbor in spring 2021. The ninth-grade cohort will host their Israeli peers in the fall of 2021. This annual follow up to the Israel trip allows participants the chance to reconnect with their Israeli friends and show them Jewish life in America.

The greater Ann Arbor/Moshav Nahalal relationship is an integral part of the Michigan/Central Galilee Partnership2Gether project. Throughout the years, the two communities have developed a deep connection based on mutual values and shared interests, such as environmental and ecological conservation, social justice, and diverse and creative religious expression. For more information or to RSVP for the informational meeting, please contact Jessica Weil at jessica@jewishannarbor.org or 734-585-5405. ■

Anti-Israel protestor running in Ward 4 posts antisemitic cartoon

Joan Lowenstein, special to the WJN

Ann Arbor's Jewish community has been perplexed for years as to why, in an enlightened, intellectual, and liberal college town, antisemitic rhetoric and imagery appear frequently in political discussion. The most recent incident is the brainchild of a longtime anti-Israel advocate who is running for office in the August 4 City Council primary.

Mozhgan Savabieasfahani has for more than a decade been seen at the demonstrations in front of Beth Israel and during the three-minute public speaking slots at the start of Ann Arbor City Council meetings. She has appeared with posters and sandwich boards showing swastikas and various anti-Israel slogans, including claims that Israel has deliberately killed thousands of Palestinian children and that Ann Arbor City Council's failure to "boycott Israel" renders it liable for murder as well.

Savabieasfahani and her husband, Blaine Coleman, have been ousted from a number of public meetings at the University of Michigan and at Ann Arbor's city hall, where their anti-Israel tirades were disruptive.

Savabieasfahani's candidacy in the August primary provided a forum where her antisemitism has become more obvious and less disguised by her anti-Israel stance. In late June, she posted a caricature of her opponent, Jen Eyer, to the Ann Arbor Politics Facebook page. Shown below, the caricature depicts Eyer, who is not Jewish, standing in an open wallet, holding bundles of cash. Aside her is a pig smoking a cigar, also holding a bundle of cash. In the post, Savabieasfahani criticized Eyer's support from "Democratic Party honchos."

A moderator of the Facebook group, Stephen Ranzini, questioned Savabieasfahani not about the caricature, but about her use of the term "honchos." She responded, naming three out of Eyer's almost 300 political contributors: Former Michigan Democratic Party chair Lon Johnson, former MDP chair Rick Wiener, and former Jewish Federation chair Neal Elyakin. Wiener and Elyakin are Jewish.

When Elyakin pointed out the antisemitic nature of the caricature, compounded by Savabieasfahani's "clarification" that she indeed was targeting Eyer's Jewish donors, Ranzini told Elyakin that "like you, as a minority, I respect the right of minorities to express their views." Ranzini is white and is not Jewish. Later, anoth-

continued to page 7

Key decisions allow ECC and Camp Raanana to open

Clara Silver, special to the WJN

When the Jewish Community Center of Greater Ann Arbor's board of directors made the difficult decision to close for two weeks on Sunday, March 15, due to rising concerns about the spread of COVID-19, neither staff nor lay leadership knew in that moment that Governor Whitmer

was less than one week away from issuing orders to shelter at home, or that the order would last for months. However, on Wednesday, June 17, the Ann Arbor JCC once again welcomed children to the Early Childhood Center, and on Monday, June 22, welcomed children to Camp Raanana. The Ann Arbor JCC, like many JCCs around the country, is once again providing critical child care services to the Ann Arbor community, even as the pandemic continues. Key decisions in March by the professional and lay leadership became critical to its ability to restart, once Southeast Michigan was allowed to move to Phase 4 of Governor Whitmer's Safe Start plan.

In order to make important decisions, the leadership first affirmed that both the values and mission of the Ann Arbor JCC and the most effective response to the crisis was to be aspirational. Deciding that the agency would continue to serve the community with excellence was the foundation for creating opportunities to do so.

First, acknowledging the uncertainty of the situation from the outset, the executive leadership team decided to make closure and other decisions in two-week blocks, thereby limiting the impact of any single decision and creating smaller, manageable time periods. This created stability that allowed professionals to build their agency's online presence, particularly for ECC educators who translated the weekly routine to digital havens of engagement for children and families. It also allowed staff to establish professional and personal routines that incorporated the uncertainty, including routine, transparent reviews of the constant changes, and confidence building that they would receive support during each two-week time period. As Executive Director David Stone said at the time, "This situation is so fluid, so outside any of our experiences, that we have to make sure we can be nimble in our responses to a quickly changing environment."

Second, the Ann Arbor JCC retained its professional staff. The organization's values dictated that employment be maintained for as many as possible for as long as possible. Peretz Hirshbein, Director of Child and Family Services, says, "The ECC's greatest asset is its faculty. If we let our teachers go, how can we expect to have them here when we open our doors again?" The agency's careful fiscal management over time combined with various sources of emergency support made it possible for staff employment to continue until the restart in June. ECC and youth staff engaged in wide-ranging online professional development as well as brainstorming with each other to prepare for the moment when they could host children in classrooms and camp units again.

Third, parents were not held responsible for tuition payments during the closure. Hirshbein says, "I didn't want to put our families in the position of giving up their spots in our program when their own financial situations were so uncertain. We needed to help them stay connected to us." This connection took the form of weekly Zoom Shabbat and Havdalah celebrations, twice-weekly classroom gatherings, camp style song and activity sessions, and other opportunities for children and families. While revenue plummeted, families stepped up by being extremely generous and responsive to requests that they convert what would have been tuition payments into donations. Hirshbein says, "Words cannot express my amazement and gratitude at the generosity of our parent community."

Finally, the leadership team utilized their various cohorts and networks, and explored all possible avenues for resources to support the agency during the close as well as to prepare for restarting in building operations. The Jewish Community Center Association, the Ann Arbor JCC's national umbrella organization, held cohort meetings that assisted Camp and ECC with idea exchanges. Most valuable was learning from other JCCs whose states were allowing programs to open weeks before Michigan. In addition, Hirshbein and ECC Assistant Director Susan Horowitz were able to connect with early childhood director colleagues from around the state in a meeting hosted by the Michigan Association for the Education of Young Children. All of this networking allowed the ECC and camp staff to be well prepared to respond when Ann Arbor moved to Phase 4.

Hirshbein also made sure that parents were kept informed as soon as the agency was able to anticipate possible restart time windows. Regular email updates and, later, town hall Zoom meetings gave parents important opportunities to hear about health screening and safety procedures and how the classrooms and camp units would function, as well as to ask questions about the many changes taking place. ECC teachers were eventually able to spend the second week of June in the building preparing classrooms for social distancing and changing out materials that could more easily be sanitized. Camp Raanana staff training was divided between online and in person, establishing a full summer of camp at the building, instead of the usual week or two (the other weeks would normally have been at Cedar Lake Nature Center in Chelsea).

Ann Arbor JCC staff and parents alike have adapted to the new reality of temperature checks and drive-by drop-offs and pick-ups. Children have adjusted to new classrooms, new camp counselors, wearing masks, and only being in small groups. While the programs look different, children are still having a great time, exploring their world, learning new skills, and having new adventures. While changes are still taking place and the future remains uncertain, the Ann Arbor JCC will continue to be aspirational in serving families and providing the critical child care they need. For more information, contact Peretz Hirshbein at 734-971-0990 or peretzhirshbein@jccannarbor.org. ■

Factions of Ann Arbor and the August 4 election

By Sam Firke and Jonathan Levine

Based on the makeup of Ann Arbor's City Council—and candidates running for ward seats this August 4 —one might conclude that the municipal partisan battle has been decided: they're all Democrats. But under the Democratic label, there are two competing factions in Ann Arbor politics, consisting of both politicians and their prominent partisans. Together, the factions occupy nearly all local political power, including votes, endorsements, donations, candidates fielded, and resolutions considered.

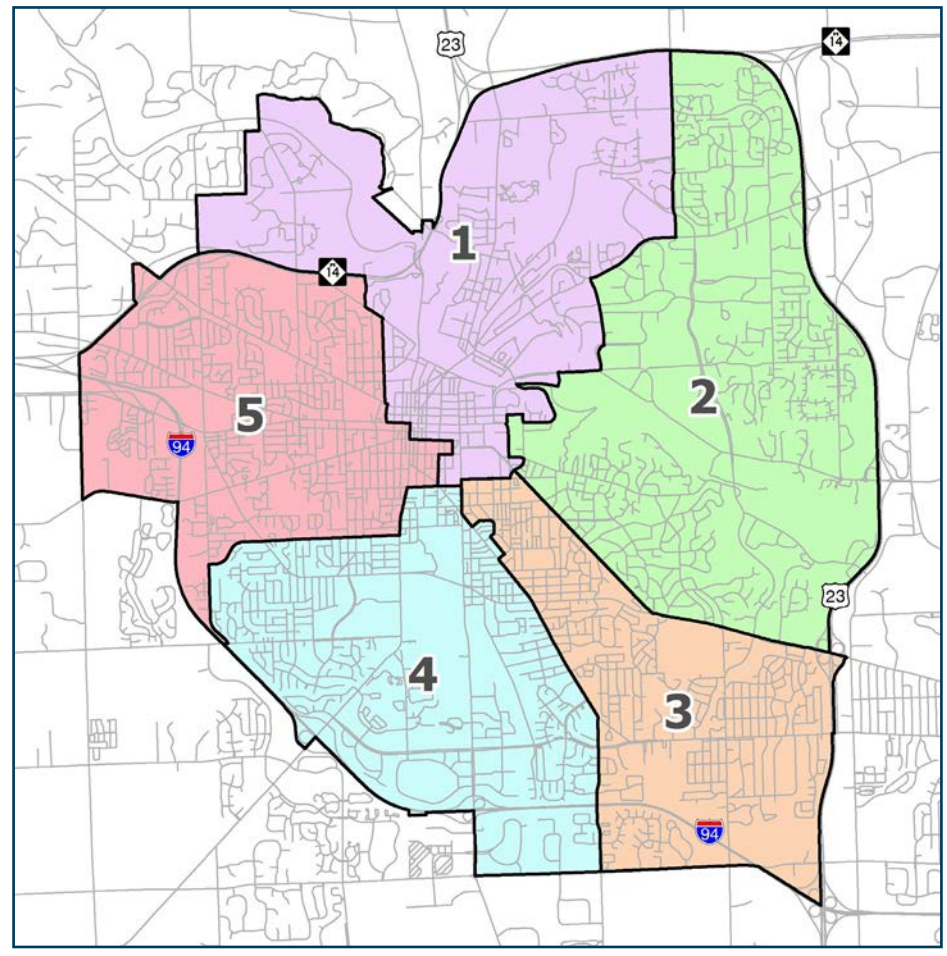
This dynamic is the driving force in all aspects of city politics. It's invisible to those who aren't active observers, yet it's impossible to cast an informed vote without knowledge of it. If you're choosing which candidate to vote for, knowing which faction they align with tells you more about how they will caucus and vote than what's on their website.

It's trickier to explain than the well-understood "Democratic" and "Republican" labels. Ann Arbor is a hugely Democratic-leaning city, and both factions gravitate to the left when it comes to the state and national political scenes. Council primary elections coincide with even-year general elections, when a sea of Democratic voters comes out to vote for governor or president, and usually votes for the Democrats down the ticket. This makes it virtually impossible for a Republican or independent to win in the November general election, so in practice, the decisive vote happens when the Democratic nominee is chosen in the August primary. Ann Arbor City Council members—two representatives from each of five wards plus the Mayor— are elected to four-year terms in staggered elections in which one ward representative is chosen every two years.

There's not an agreed-upon set of names for Ann Arbor's factions, or even acknowledgement of their existence by their representatives, which makes it harder to discuss them. We refer to them here as the "Protectors" and the "Strivers."

The Protectors love Ann Arbor, have deep roots in the community, and want to preserve its quality of life. This means defending it from forces that would change it, most of all real estate developers and those who would build taller buildings (whether that's 413 E. Huron, Core Spaces, or the Lockwood senior housing). They seek to protect Ann Arbor from the 1,4-dioxane plume threatening its water supply. And they resist changes that might make it harder to use most people's mode of transportation: cars. They are skeptical of road "diets," replacing parking with bike lanes, expanded transit service, and the city's crosswalk ordinance.

They fight against what they see as frivolous millages (for public art, transit, a new library) that would increase the tax burden on homeowners. Filling sidewalk gaps is a concern for that same reason. They want the city's resources spent on what they term basic services, like road repair, police, and fire. This group skews toward older residents, who have been here longer and who are more likely to own their homes — but aren't necessarily affluent. In terms of national political identification, they span a wide range, from conservative to socialist, but are predominantly mainstream Democrats. There are currently seven Protectors on Council: Jeff Hayner (Ward 1), Kathy Griswold (Ward 2), Elizabeth Nelson (Ward 4), Ali Ramlawi (Ward 5), Anne Bannister (Ward 1), Jack Eaton (Ward 4), and Jane Lumm (Ward 2). The last three of these council members are on the ballot this August, together with Protector candidates Tony Brown (Ward 3) and David Silkworth (Ward 5).



The Strivers think Ann Arbor is great and they seek to make it even better. This group appreciates that Ann Arbor offers some big-city features — arts, restaurants, shops, transit — in a small package. They want to keep growing the things that make it so special. They are also more inclined to see the ways in which Ann Arbor can do better. The Ann Arbor metropolitan area is one of the most economically segregated in the country, and the Strivers seek to open the city to greater diversity by reforming its restrictive zoning. And they believe Ann Arbor should lead by example in the fight against the climate crisis.

To maintain the tax base and meet the demand for housing (both market-rate and affordable), the Strivers welcome economic and physical growth. They see increasing the in-town housing supply as a way to act both on the environment (by reducing sprawl and driving) and on affordable housing. This group is more likely to introduce and support resolutions and millages for improvements like public art, year-round compost pickup, a new train station, sidewalks, and protected bike lanes. This group trends younger, ranging from graduate students to parents of young children to professors, and may be newer to Ann Arbor. The national political identification of this group is more tightly clustered around the archetypal "progressive." There are currently four Strivers on Council: Zachary Ackerman (Ward 3, his term is up and he is not running for re-election), Julie Grand (Ward 3), Chip Smith (Ward 5), and Mayor Christopher Taylor. On the ballot this August are Striver candidates Erica Briggs (Ward 5), Lisa Disch (Ward 1), Jen Eyer (Ward 4), Travis Radina (Ward 3), and Linh Song (Ward 2).

Three wards are also being contested by Democratic candidates running outside of the two groups, a development that may challenge the two-camp factionalism. These include democratic socialists Evan Redmond in Ward 3 and Dan Michniewicz in Ward 5, and anti-Israel protester Mozhgan Savabieasfahani in Ward 4.

A kind of warring factionalism, much of it internet-fueled, has stunted political discourse in Ann Arbor. Mary Morgan, a long-time reporter and civic activist, knows the political landscape in Ann Arbor better than anyone else without a personal stake in it. When she left Ann Arbor in 2018, she gave an exit interview to Concentrate Media, where she was asked what she saw as the greatest challenge facing Ann Arbor. She replied:

"There's tension or outright hostility between people with different visions of what Ann Arbor should be. Those divisions are becoming fossilized. So now, rather than responding to proposals that should be debated on their merits, people are reacting to the individual who proposed the idea — trying to suss out whether someone is "with us or against us," and then arguing based on those assumptions. It's toxic . . . and this affects the community's ability to seriously address entrenched problems, like economic/educational inequities and racial injustice."

Ann Arbor has serious problems and needs all the civic engagement it can muster, but political brainpower has been sucked into the trap of factional conflict. The closest observers of Council, and even some council members themselves, spend their mental energy discussing petty grievances on social media (each faction with its own Facebook group). Instead of hammering out new strategies for addressing climate change and the skyrocketing cost of housing, Council is mired in tedious conflicts and the micromanaging of affairs that would better be delegated to staff and commissions. Social justice issues, such as mental-health services and affordable housing, have been caught up in the backbiting, as has the universally proclaimed goal of pedestrian safety. Both factions identify these issues as priorities, but their elevation to the status of tribal identifiers limits progress by squelching both creative ideas and give-and-take politics.

The city's crosswalk ordinance, which requires cars to stop for pedestrians waiting at unsignalized crosswalks, is an example of such a quagmire. A 2014 local NPR story began, "Ann Arbor City Council soon may be once more looking at revisions to the city's crosswalk ordinance." The factions haven't stopped fighting about this ordinance in the six years since. Other perennial topics for factional fights have been a proposed new train station and the city's water-rate tiering structure, which has been the subject of two consultant studies and multiple votes over several years, as the Protectors seek to defend single-family homeowners from higher charges and the Strivers push for a rate structure that they see as more equitable and legally defensible.

Thankfully, some points of light have emerged in recent months. Council recently unanimously adopted a plan for achieving carbon neutrality by 2030, A2Zero, an achievement that is a credit to organizers outside of the factions who brought multiple organizations together under the banner of the A2 Climate Partnership. Similarly, last November, Council authorized the development of affordable housing on two city-owned properties, with more potentially in the works. Most recently, Council has sought to increase police oversight in a way that largely transcends factional divides.

Ann Arbor deserves more of this problem-solving approach. As the climate burns, inequality festers, and the pandemic reveals myriad failings of governance at all levels, the factions spend too much effort waging culture wars. In the long term, voters, activists, and politicians should heed Mary Morgan's warning, seeking out new ideas and perspectives and tackling systemic problems rather than sustaining factional feuds. And in the meantime, voters should be sure — on August 4 or earlier via absentee ballot — to choose the representatives who best align with their values and offer potential to rise above the factional quagmire to make progress on the issues the city faces. ■

Three-way race for Washtenaw County Prosecuter, continued from page 1

tion or mental health issues. Savit would end coercive plea bargaining, prioritize the prosecution of violent crimes (sex crimes, human trafficking, etc.), and protect workers by prosecuting corporate malfeasance. With an emphasis on rehabilitation, Savit would prioritize treatment and restorative justice, working collaboratively with schools and community groups and focus on expungement. A commitment to reform juvenile justice is also on his agenda, with emphasis on treating kids like kids and giving them the resources and supports that they need. Savit plans to focus on eliminating racial inequity and keeping families together by protecting our immigrant neighbors. His COVID-19 platform includes delaying new sentencing for some crimes and releasing elderly and vulnerable persons.

Slay pledges to reform the criminal justice system with a focus on carrying out justice "regardless of race, gender, socioeconomic status, and ethnicity." She would immediately move away from "tough on crime" punitive measures that have led to mass incarcerations and work with defense attorneys and legislators to move away from blanket policies that are punitive in nature. She would seek to earn back the trust of the community by collaborating with community groups, forming a Conviction Integrity Unit and training law enforcement officers, prosecutors, and victim/witness advocates in matters of inclusion, diversity, and equity. Slay would seek alternatives to incarceration, prioritizing treatment and diversion programs, and pledges to create a climate within the legal system that will encourage survivors to tell their stories. Her COVID-19 platform includes releasing nonviolent offenders awaiting trials, stopping arrests and other police activity that is not required for immediate protection of the public, and release of elderly and vulnerable persons.

Mack's website says that he will focus on restorative justice, seeking to make the victim whole. Examples he cites include reduced charges, dispute resolution, or healing circles. He believes that incarceration should be a last resort, and pledges to "structure (his) sentencing recommendations accordingly." Mack indicates that as the only candidate who served a term of incarceration, he feels qualified to speak on the harms of putting someone in jail. Mack's private practice is dedicated to representing survivors of domestic violence, and he pledges to carry that fight should he win the election. One of this first actions would be to set up a 30-day give-back program for illegal firearms.

In his opening statement at the July 9 forum, Mack stressed his plans to work towards restorative justice, as he believes that we are better together. He spoke of his upbringing in Ann Arbor and experiences with racism.

Slay, who also grew up in Ann Arbor, spoke about her beginnings in the public defender's office and how she realized that if she wanted to make systemic changes, she needed to be involved in the process. This led her to become a county prosecutor.

Savit, also an Ann Arbor native, discussed his experience as public school teacher, saying it informs a lot of changes he wants to bring, including stopping the school-to-prison pipeline.

When asked about how they would get all actors (judges, defense attorneys, law enforcement) in the criminal justice system to engage with the county prosecutor to create reforms, Mack stated that electing him would set a tone that we have a minister of justice. "We are not about winning . . . we are about justice," he said, adding that there would be fair charging, no railroading, and no overcharging.

Slay replied that she brings experience in changing culture through relationships built within the court system. Slay brought a diversion program into the courtroom, offering alternatives not just to incarceration but also to fines and costs. While the defense bar was at first surprised, "there is now a culture . . . where there is collaboration and justice. . . . We have a candid and open relationship to decide what is best for their client and the community."

Savit replied that the criminal justice system too often sits behind closed doors and doesn't engage with the community. "We need to be community minded. . . . If we want to partner with organizations, we need to have community buy-in." Savit started his campaign not by asking for permission from anyone to run but rather sitting around the table with community leaders and residents, many of whom felt wronged by the system and were looking for change. "We worked together, [and] came up with a plan for how we could change things."

The next question asked what steps the candidates have taken to address systemic racism, especially as it relates to mass incarceration.

Slay said that starting diversion and deflection programs has been most effective at addressing mass incarceration. She said that as a prosecutor, "I was seeing the same people over and over again. . . . They were not getting the services that they needed. Then I saw them years later involved in more violent crimes," adding that deflection and diversion programs are a community remedy that brings both atonement and accountability. She would also look at police training, as police are the gateway into the criminal justice system.

Savit replied that he approached this from a civil rights view, as someone involved in the right to literacy case in Detroit. "If we invest in education early . . . that will reduce mass incarceration." His work with expungement has also been transformative. Savit pointed out that mass incarceration "isn't just about what happens when you are behind bars, but what happens after," referencing the caste system that holds black people back, creating a racist two-tier system like Jim Crow.

Mack replied that there is "no substitute for experience," citing his defense of hundreds of victims of domestic violence. He added, "You need somebody who can bridge that gap," stressing that it is not about training the police, it's about accountability for the police. As an attorney, Mack said he has fought white supremacy on many levels, and we need a prosecutor "who is brave enough to do this . . . to stand up and say, 'I know what you're going through . . . I've been there.'"

The next question asked what the candidates saw as the prosecutor's role in imagining or reimagining safety in ways that can truly keep us all safe.

Savit said that we can have both reform and increase public safety, but there needs to be a leader who is committed to doing things differently. "When we send children into juvenile detention centers, when we criminalize youthful mistakes . . . the data shows us that this fails to rehabilitate and makes us far less safe." What works is community-based interventions, especially for young people who are making mistakes. They need to be connected with mentors, and need a place to go after school.

Mack said that he recognizes discrimination that has "gone on towards my Jewish brothers and sisters." When he was a returning citizen, the Jewish community helped him and in him, "You have a person who is in league with our Jewish brothers and sisters . . . as African Americans and Jewish people have a whole lot in common in this country."

Slay replied that being safe is paramount, but the question is how to we get there. "Diversion and deflection works," she said. If we meet people where they are, we have an opportunity to steer them away from future crimes. Slay also stressed her passion for citizen oversight committees and restorative justice.

Another question regarded the steps that the candidates would take to consistently receive and incorporate community feedback and concerns.

Mack replied, "I'm a man of the community. . . . I will be visible. . . . You will know I am accountable because you will see me."

Slay would set up an advisory board that would meet at least quarterly and would be made up of people in the community. She stressed that she would want people who don't normally sit at the table — like teens and young adults.

Savit said that "the short answer is, we've already started," referring back to how he began his campaign by sitting down with community members.

Community members can vote for one of these candidates in the August 4 primary election, or prior to August 4 by absentee ballot. ■

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anti-Israel protester running in Ward 4, continued from page 5

er moderator stated that the group had decided to ban caricatures on the site.

Another local politics Facebook group, Ann Arbor Townie Politics, had earlier blocked Savabieasfahani from posting on its site. According to moderator Jaime Magiera, "The last straw was when she posted an antisemitic conspiracy theory regarding members of city staff and Israel." Magiera promptly removed her from the group and later, he says, became aware of Savabieasfahani's comparisons of Jews to Nazis. "It's horrible stuff, and we have no interest in providing a platform for her to spread such hate."

For many Jews and those schooled in the history of antisemitism, caricatures and cartoons concerning Jews or Israel immediately cause alarm. Showing Jews as pigs is a particularly ancient trick aimed to be especially hurtful because it also denigrates kashrut. The image above is from late 19th Century Czechoslovakia and is found in the Katz Ehrenthal Collection at the US Holocaust Memorial Museum.

"The use of pigs as businessmen as Jews was a frequently exploited trope in the political cartoons of *Der Sturmer*, an antisemitic newspaper published by Julius Streicher between 1923 and the conclusion of World War II," says Martin Shichtman, Director of Jewish Studies and Professor of English Language and Literature at Eastern Michigan University. "These cartoons provided powerful ammunition for the Third Reich in manipulating the German public."

Savabieasfahani is most certainly familiar with the racist nature of caricature, as she touts her connection to the Islamic Revolution in Iran, whose government is noted for its Holocaust Cartoon Contest. In the June online Ann Arbor Democratic Party Ward 4 forum, she talked about her joy in seeing protests in New York when she came from Iran in the 1980s. "Coming from a revolutionary Iran," she said, "I felt right at home." ■

Editor's note: Joan Lowenstein serves as treasurer for Jen Eyer's city council campaign.

Rabbis beginning new jobs during pandemic, continued from page 1

pen, but I think that in terms of this past class we were really lucky, and as a result it didn't impact their job search," Weisberg said. "Although I'm sure, of course, it's going to impact the experience they have in the first year of the job."

JTA spoke to four rabbis from each of the major Jewish denominations to hear about what starting a new job was like for them during this time.

Trying to get to know congregants without "schmooze time"

Rabbi Lauren Henderson remembers flying down to Georgia together with her husband from their home in Chicago to interview for a job at Congregation Or Hadash, a Conservative synagogue located in Sandy Springs, outside Atlanta.

"It was amazing. It just felt bashert," she recalled about the community whose founding rabbis, a married couple, planned to move to Israel this summer.

So when the coronavirus pandemic started spreading rapidly just weeks later, and synagogues across the country started shutting down, Henderson wasn't fazed.

"Very few people at that point in March knew we would be in the same reality come July, so I thought, 'OK, times are weird. This is really strange but certainly by July, we'll be back to normal,'" the 32-year-old spiritual leader said.

But with things decidedly not returning to normal in late spring, Henderson and her husband abandoned plans to fly down to look at houses. Instead they decided to buy one they saw virtually with the help of a congregant who is a real estate agent.

In her new home since late June, Henderson has been inviting congregants who feel comfortable to come for socially distanced conversations on her porch to get acquainted. She also recorded a video from there introducing herself on her first day.

But Henderson misses the impromptu casual interactions that usually take place in the hallways of the synagogue building.

"It's hard, just losing all the schmooze time, all the in-between stuff where the magic happens often, and all of that is kind of gone," she said. "Every interaction is preplanned or pre-scheduled."

And with the pandemic upending much of regular synagogue life — like the community she left, Mishkan Chicago, Or Hadash has been hosting its services virtually since the middle of March — Henderson has found that advice she received at the Jewish Theological Seminary about starting a new job doesn't always apply. Sometimes, she said, that's a good thing.

"All the given wisdom that I received in school was, 'OK, when you start a new job, especially when you're following in the footsteps of beloved former leaders, don't change anything for the first year. Keep it all the same. Your job is to just learn the community, learn their ways and then only after year two can you start to make your own mark,'" she said. "And now there are some things that can be adapted, but for the most part we're all flying without a course charted, so everything must change."

Rabbi Jason Nevarez, toward the back in light purple shirt, with his daughter Sophie at a socially distanced meeting with synagogue staff. *(Courtesy of Nevarez)*

Blazing a new path after suffering searing losses

In a span of about a month this spring, Michael Perice found out that his rabbinical school graduation ceremony had been canceled due to the pandemic, the job for which he was the final candidate had its funding cut and his 92-year-old grandmother passed away after contracting COVID-19.

"I was feeling really down. I was feeling a little beaten," he recalled. But, Perice said, "I knew that I had worked so hard and I had such a commitment and such a passion to find the right job and do this work that I spent six years of my life preparing for, so I couldn't be deterred."

Though Perice, 34, had for years envisioned himself working at a Hillel on a college campus, he realized he had to shift gears after the job he was on the verge of being offered at a large public university in the Southwest was eliminated amid a rapid-onset financial crisis.

So he started looking around for other types of rabbinic work and learned about Temple Sinai, a small Conservative congregation in the southern New Jersey town of Cinnaminson. Going through the interview process, which was all done virtually, made him rediscover the things that had appealed to him about pulpit work. It's what he had wanted to pursue when he started his studies at the Reconstructionist Rabbinical College.

"You get to see people of every age, of every demographic," he said. "The full life cycle is accomplished in congregational life, and to be a part of people's life in that way is such a privilege and honor, and I kind of forget that."

After a month and a half of interviews, he accepted an offer to lead the congregation, which has 110 member households.

When Perice started the job last week, he was still living in Philadelphia. He has met his congregants only once — right before he started the job when he made the 40-minute drive to the congregation for a socially distanced Shabbat service held in the synagogue's parking lot.

"It felt really good that every precaution was taken so I could meet some of them in person," he said. "It felt like coming home in a sense, and standing up there with the shul in the background, because we were outside, it kind of felt like, 'You know what, I am the rabbi of this community and it's going to be really great.'"

Perice and his fiancee hope to move to Cinnaminson later this year, once it is safe to do so. Until then, Perice is holding virtual events and services from his home across the state line and phoning congregants to get to know them better.

"Normal synagogue life has just come to a halt," he said, "so it's going to take a while to get a feel for that."

Re-creating normalcy through "kiddush to-go"

When he accepted a job as the rabbi of the BACH Jewish Center in Long Beach in January, Rabbi Benny Berlin was looking forward to getting to know members of the community by hosting them for Shabbat meals at his home.

Instead, he and his wife have been bringing challah to congregants' houses — wearing masks and standing more than 6 feet apart.

"People were touched by it. It's homebaked goods, and we had a personal letter for each person, and in this way we can't have normal services … so instead we're bringing the shul to them," said Berlin, who started at the congregation on New York's Long Island in the beginning of June.

Since last month, the Orthodox congregation, which has 100 member families, has been legally allowed to host services — but initially had to limit attendance to only 10 worshippers, who had to sign up on a first-come, first-serve basis. Now larger groups may attend, but everyone must wear a mask and keep distance.

On a recent Shabbat, Berlin, 30, organized "a kiddush to go" in which congregants picked up individually wrapped portion-size containers of kugel, cholent and kasha along with a small bottle of grape juice and a rugelach on their way out of services.

"What was really nice was at least I was able to stand by the door when people were leaving and I could say 'hi' and 'Good Shabbos,'" he said.

Despite the fact that the synagogue is now able to host some services, Berlin said it's not the same as before. For example, young children who are unable to keep social distancing are not permitted.

"Shul should be warm and welcoming for everybody, but now the only way to be warm and welcoming is if you're able to maintain social distancing, and if you can't, we have to ensure the safety of everybody," the rabbi said. "I think that's something that's lost. There isn't that same carefree feeling anymore in the synagogue."

Still, Berlin said the current limitations have allowed him to connect deeply with congregants who are feeling isolated.

"My wife and I have been going down call lists of the elderly people that are by themselves at home and families, and we've been calling them and wishing them 'Happy Birthday' and telling them 'It's nice to meet you,'" he said. "Yes, it's not a natural way. But the impact you can have is very deep."

Grappling with whether to come together

In his first week at Congregation Beth Israel, which has 1,200 member families, Nevarez, the rabbi who made the road trip with his family from New York to California, found himself navigating a range of opinions from staff and congregants about whether certain meetings can be held in person, even with social distancing.

The congregation has been holding services online since March, but last month announced a plan to resume limited in-person prayer beginning in August, as long as it is safe. But rising cases in Southern California prompted the governor last week to ban singing at worship services.

"There's no playbook," Nevarez said. "You have governments saying one thing, you have states and local municipalities saying another, you have congregants all over the spectrum giving their opinions, and you have to trust your gut as to how you're making decisions and how you're going to move through this."

He's having to make those decisions without having met most of his congregants in person. Rather than spending his first week having lots of face-to-face interactions with staff and congregants, 90% of his meetings have taken place on Zoom, with a few socially distanced meetings taking place outdoors.

"There's a sense of sadness," Nevarez said. "What I envisioned in my mind is not going to be reality, that the — I call them purim-to-purim moments — the face-to-face moments are not possible."

Still, the pandemic ended up bringing him closer to congregants in other ways. As the synagogue started hosting events virtually in the spring, Nevarez was able to attend services, Torah classes and meetings.

That meant that coming into the job, he was already a familiar face to many congregants.

"I've had an entree into the community for months now, which has made the transition a bit easier," he said. ■

With no tourists in Amsterdam, locals are discovering the Anne Frank House

Cnaan Liphshiz, originally for the Jewish Telegraphic Agency

Under normal circumstances, the queue to enter the Anne Frank House stretches far along this capital city's Prinsengracht canal.

Tourists who had booked their visit at least two months in advance – the only way to guarantee entry — line up at assigned time slots to see the former hiding place of the world's most famous Holocaust victim.

They wait for 15 minutes and, barring delays, enter in one large group the cramped space where Frank penned the diaries that years after her death would become the bestselling memoir *The Diary of a Young Girl*.

Now, with international tourism shut down across Europe because of the coronavirus pandemic, the square in front of the Netherlands museum is empty and the building looks deserted.

It's not.

Each week, the museum's staff greet thousands of locals who had been put off by the wait times and long queues but are now seizing the opportunity to visit the must-see attraction in their own backyard.

Many are entering the historic site for the first time.

"I've lived here all my life and I've walked past the Anne Frank House countless times, but I was just always put off by that long line of tourists," one of the local visitors, 62-year-old Stella Ruisch, told the Jewish Telegraphic Agency after she and her daughter visited the museum on June 12, what would have been Anne's 91st birthday.

Before the pandemic, the Anne Frank House was the third most-visited museum in the Netherlands, with about 3,500 visitors daily. About 10% were local, according to Dutch media reports. Now traffic is at 1,000 daily visitors — and they're almost all from nearby, the museum's business administrator, Robin Finch, told the AT5 television station.

The museum shut down in March and remained closed until June 1, when it reopened with a drastically reduced capacity due to social distancing measures. Currently the small building housing the museum accommodates 35 people at a given time, compared to 80 before the pandemic.

Visitors study the room that used to be Anne Frank's at the museum devoted to her memory inAmsterdam, Nov. 24, 2016. *(Photo Collection Anne Frank House)*

That means visitors can now find themselves alone for minutes at a time in one of the rooms that are decorated to resemble how they looked when the Franks and other Jews in hiding stayed there from July 1942 to August 1944.

Corridors that one usually walks quickly to make way for other visitors can be studied at leisure. The sounds of the house, such as creaking floorboards and the rustle of leaves on a nearby tree, can be heard without the constant shuffling of feet and chatter.

The sidewalk along the Anne Frank House, pictured on June 26, 2020, is conspicuously empty compared to its usual appearance in Amsterdam. *(Cnaan Liphshiz)*

"The steep staircase is deserted, its worn steps a reminder to hordes of people," journalist Anouk Boone wrote for the NRC newspaper in a column about her first-ever visit to the museum earlier this month. She recalled studying the pencil marks that Anne's parents made to measure her growth. They show Anne sprouted 13 centimeters, or 5 inches, during her 25 months in hiding there.

Boone wrote that the relative emptiness at the museum helped her concentrate on the experience.

Anne Frank's story is taught in most Dutch schools as part of the mandatory Holocaust education curriculum, so locals likely know more about her story than many visitors from places as far away as China, Japan, Brazil and the United States, who account for a sizable chunk of the visitors in typical years.

But at the Anne Frank House, some locals are discovering new aspects of the girl's story.

"My mother survived World War II as a young woman, and it's never far away from my mind," said Ruisch, a journalist who is familiar with Anne's biography. She also knew about the other residents of the former hiding place: the three members of the Van Pels family and Fritz Pfeffer, refugees from Germany who immigrated to the Netherlands in 1937 and 1938, respectively.

Anne's parents, Otto and Edith, fled Germany in 1933 with her and her sister, Margot. Of the eight people who were living in the hiding place known as the secret annex when it was discovered by the Nazis in 1944, only Otto Frank survived the Holocaust.

Ruisch had another insight from her visit, which she wrote about for the website Meer dan Vijftig.nl.

"It made me focus on Anne Frank and her family as part of this large group of refugees from Germany who came here to escape the Nazis," she said, adding that she had been only vaguely aware of that nuance in the story beforehand.

Boone wrote in her NRC column that she would always feel embarrassed when she cycled past the Anne Frank House because she had never visited in her many years living nearby. But she would "lose the shame" as soon as she saw "the never-ending queue."

While it may be upgrading the locals' experience, the absence of tourists is dealing a serious blow to the museum budget. The independent institution gets no government subsidies, relying on admission fees and donations for its overhead and educational activities in more than 40 countries.

Currently, "ticket revenues will not be sufficient to cover the operational costs by a long shot," Garance Reus-Deelder, the museum's former managing director, wrote last month.

The coronavirus pandemic forced the Anne Frank Museum, which opened in 1960, to close at the beginning of a major year for its mission: the 75th anniversary of the liberation of Europe from Nazism.

The anniversary, which government institutions and many museums in the Netherlands are observing, is also generating interest from locals in the Anne Frank House, according to Rembrandt Frerichs, a musician from The Hague and father of two children.

His 11-year-old son watched a video diary released by the Anne Frank House during the pandemic lockdown that simulates how Anne would have documented her time at the secrete annex had she lived in the digital era.

"We figured it was time to visit the Anne Frank House as a family, and now that the tourists are gone, we're definitely going to do it this summer," Frerichs said.

Some viewers of the vlog commented that the experience of being confined to their homes this spring offered a glimpse of the reality that Anne and the others inhabited.

Frerichs, a non-Jew who visited the Anne Frank House many years ago, isn't sure about that.

"I think there's just no basis for comparing our situation with theirs," he said.

Still, the successful jazz musician, who often was on tour before the pandemic, found himself thinking of the Franks in assessing his way of dealing with this spring's wrenching changes.

"I'm an optimist," Frerichs said. "I keep telling myself that things are about to get better, even when rationally I'm not sure they ever will. I just wonder if they had similar thoughts in that little secret annex." ■

New JCLP Class of 2022

Paige Walker, special to the WJN

The more things change, the more things stay the same. In these stressful and uncertain times, we are thankful for the continuity that community, in whatever context, provides. The Jewish Communal Leadership Program (JCLP) at the University of Michigan School of Social Work is greatly looking forward to the addition of six incoming students this fall.

Originally from Huntington Woods, Michigan, Miriam Chesterman comes to JCLP from

Miriam Chesterman

a year of direct service work in New York City through Avodah: The Jewish Service Corps. In the past year, Miriam has been working at Neighbors Together, a small nonprofit organization in Brooklyn that serves as both a soup kitchen and a social services organization. Miriam graduated from the University of Michigan in May 2019 with a degree in International Studies and a minor in community action and social change.

Erica Kuhn-Fink comes to JCLP from Ypsilanti, Michigan, where she works as an artist and educator. Erica spent her formative years

Erica Kuhn-Fink

in Ann Arbor attending Temple Beth Emeth, where she also had her first experiences as a Jewish educator. She attended the University of Michigan and received a degree in fine art. Erica's engagement with Jewish community has been reflected in her many professional roles. She worked for three years after college as art director and educator at Congregation Beth El in Berkeley, California, and as a teacher at Bay Area Midrasha, a Jewish experiential learning program for teens. Erica has spent over a decade developing and teaching inclusive, creative educational programming for Jewish communities throughout the country, including the Levin Jewish Community Center of Durham, North Carolina, and most recently, Chabad of Ann Arbor's Camp Gan Israel.

Emily Gordon comes to JCLP from Toledo, Ohio, where she worked at the Jewish Federation of Greater Toledo for four years as a marketing as-

Emily Gordon

sociate. Emily grew up in the Toledo area. In May 2014, she graduated summa cum laude from Bowling Green State University with a bachelor of science in journalism and interdepartmental minors in visual communication technology and ethnic studies. Emily was a reporter and photographer for several newspapers in the Toledo area before shifting gears to public relations and marketing. Her longtime interest in leadership development, Jewish programming, and tikkun olam (repairing the world) led her to JCLP.

Moss Herbeholz began his career in Jewish outdoor experiential education in 2015 as a counselor for campers with developmental disabilities and emotional challenges at Ramah in

Moss Herbeholz

the Rockies, where, most recently, he served as the Director of Inclusion. He has worked to inspire and teach hundreds of children, including as a Jewish nature educator for Teva, a program of Hazon, and as a volunteer for Masa Israel Teaching Fellows. He has also worked with hundreds of adults: training and supporting staff members at Ramah in the Rockies, leading BaMidbar students on backpacking trips, and volunteering for the National Alliance on Mental Illness (NAMI). He graduated from the University of California, Santa Cruz in 2014 with a bachelor's in psychology and a bachelor's in theater arts, and looks forward to learning and growing in his capacities as a leader, social worker, and human being in the Jewish Communal Leadership Program.

Clare Lauer is overjoyed to be joining JCLP back in her hometown of Ann Arbor. Since moving away, Clare has completed a bachelor of arts in psychology with a minor in French at Lawrence University in Appleton, Wisconsin, graduating in spring 2016. During her time at Lawrence, Clare enjoyed her experiences as Vice President of Jewish Life and later as president

Clare Lauer

of the close-knit Hillel. After graduating, Clare embarked on an incredible opportunity to live and work in southwest France as an English teaching assistant through the TAPIF program. Since spring 2018, Clare has been working in Ann Arbor as a research technician associate through Michigan Medicine. She is looking forward to diving into social justice work through a Jewish lens, and to bringing her diverse interests into this next chapter. Clare will be studying interpersonal practice.

Rachel Levy hails from Tucson, Arizona, but has lived in Ann Arbor for the past four years. She completed her undergraduate at University of Michigan in May of 2020 with a bachelor's in sociology of health and medicine and a minor in Judaic studies. As an undergraduate, she was active in the Hillel community, serving as the Reform Community Leader for many years. She was also active in her a cappella group, the Sirens,

Rachel Levy

and served as President of Delta Gamma Phi, the University of Michigan's only pre-law sorority. Engaging in learning and research that involves gender and sexuality studies, especially as they relate to faith and justice, has become a major interest of Rachel's. She is excited to continue her learning through JCLP and the MSW program.

While there is much still up in the air as to what the semester's and year's coursework, community engagement, and all of the other beloved components of JCLP will look like, the program is thankful for the creativity, enthusiasm, talent, passion, and experience that the incoming Class of 2022 will bring with them. ■

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Peter Beinart was an outspoken advocate of the two-state solution. Now he's abandoning it.

Ben Sales, originally for the Jewish Telegraphic Agency

Peter Beinart wrote an essay that shook the Jewish world. Ten years ago.

"The Failure of the American Jewish Establishment" warned that American Jewish institutions would not engage young people unless they advocated more forcefully for an end to Israeli control of the West Bank and the establishment of a Palestinian state alongside Israel.

"The only kind of Zionism they found attractive was a Zionism that recognized Palestinians as deserving of dignity and capable of peace," Beinart wrote, which he said was the kind of Zionism "the American Jewish establishment has been working against for most of their lives."

The piece, and a book that followed, provoked responses from across the Jewish spectrum and played a large role in shaping the American Jewish conversation on Israel. Beinart himself became a kind of American Jewish spokesperson for the two-state solution — sometimes even to the chagrin of other liberals — so much so that members of J Street U, the college arm of the liberal Israel lobby, called themselves "Beinart's Army." Beinart spent the next decade urging American and Israeli Jews to work toward a two-state peace.

He isn't doing that anymore.

In an 6,700-word article published in early July in the progressive magazine *Jewish Currents*, where he is an editor at large, Beinart made the case for a binational Jewish-Palestinian state in the area that currently comprises Israel, the West Bank and Gaza, with equal rights for all. He says he is willing to let go of the idea of a Jewish state, but says the new country could still be a "Jewish home."

"The painful truth is that the project to which liberal Zionists like myself have devoted ourselves for decades — a state for Palestinians separated from a state for Jews — has failed," he wrote. "It is time for liberal Zionists to abandon the goal of Jewish-Palestinian separation and embrace the goal of Jewish-Palestinian equality."

The Jewish Telegraphic Agency spoke with Beinart about his shift away from supporting a Jewish state, the response he's gotten so far and whether he would have done anything differently over the past decade.

This interview has been edited for length and clarity.

JTA: Why did you decide to publish this essay now?

Beinart: I felt that it had, for a while, become harder and harder for me to credibly argue that a Palestinian state could be created. It's one of those things where it's impossible to prove definitively that any historical eventuality is impossible. The Austro-Hungarian Empire could be restored, right? So you can't say it's impossible, but at a certain point it becomes so unlikely that it seems to me irresponsible not to think about other alternatives. I had been very skeptical of other alternatives for a variety of reasons, but I thought it was time to really start investigating them by necessity in more detail. [Israeli] annexation [of parts of the West Bank] was on the horizon, but I also felt that regardless of whether annexation took place, the truth was, the arguments I was making about two states were feeling more stale and unconvincing to me.

JTA: You argue that the two-state solution has become unrealistic. Does one binational state feel any more realistic?

Beinart: One equal state is unrealistic today, as is two states. The reason that I think one equal state may ultimately be less unrealistic is that the only thing that will make any more just alternative to the status quo realistic is a mobilization that can counter Israel's military and political and economic power. The reason that neither the two-state solution nor one equal state is realistic today is that Israel is the more powerful party and it is invested in the status quo. The reason I believe that one equal state may ultimately be more realistic is that I believe it is more capable of creating the kind of mass movement that would shift the balance of power. If you think about the anti-apartheid movement or the civil rights movement or the Black Lives Matter movement, all of them have been able to take things that were considered deeply unrealistic and make them realistic because of the core of the popular mobilization they've created.

JTA: Where do you see this popular movement taking place? Is it among American Jews or Americans more broadly? Is it among Palestinians?

Beinart: [In his answer, Beinart refers to the Palestinian Authority, which governs most Palestinian areas of the West Bank; the Green Line, which is the border separating Israel and the West Bank; the Joint List, a largely Arab-Israeli party in Israel's Knesset; and Labor and Meretz, two left-wing Israeli Zionist parties.] The most important dynamic is what happens on the ground and that's where, [in] a world in which the Palestinian Authority, which now acts as Israel's subcontractor and tries to keep in place the fiction of a Palestinian state, is replaced by, ideally, a mass nonviolent movement for equality, and in which inside the Green Line, you have an expanded Joint List which takes in a party like Meretz and maybe even Labor, to create a real genuine Jewish-Palestinian alliance for equality. Inspired by that, you could start to see greater mobilization in the United States. I don't think it's hard to imagine, in the next five years, parts of the Democratic Party moving to embrace the idea of equality.

JTA: What if the next mass movement is not nonviolent, like in previous waves of conflict like the second intifada? What if it's murderous?

Beinart: It will be unfortunate if it's not nonviolent because I think it will be less effective, and I think it will make it easier for Israel to respond in brutal ways, and I think it will not have as much moral force. But even if they respond to oppression in ways that are counterproductive and immoral, it doesn't justify the oppression.

JTA: If there's another round of violence between these two populations, why does that presage a situation in which they can live peacefully?

Beinart: The evidence suggests that once people gain their freedom, the appeal of violence goes way down. The Irish Republican Army killed more than 1,700 people in terrorist attacks both in Northern Ireland and in the rest of Britain. That didn't mean that Catholics in Northern Ireland were incapable of living alongside Protestants. It meant that they needed to live alongside Protestants with equal rights. If there is violence, it's a testament to the dynamics of oppression. It doesn't show that Palestinians and Jews can't live together in equality. It shows that they can't live together without equality. Twenty percent of Israel's population is Palestinian inside the Green Line, and the Palestinian refugees, mostly, whether they live in the diaspora or the West Bank or Gaza are [originally] from Israel proper, and they don't just forget about the fact that they're from Israel. Something Jews don't take account of is how difficult and problematic a vision of separation actually is. Embedded in that notion is very often that Palestinians have to tolerate living in a Jewish state where they're second-class citizens.

JTA: Is the fact that Arab Israelis are full participants in Israeli civic life an argument for the idea that a Jewish state is viable?

Beinart: The Palestinian citizens [of Israel] are citizens, so they have more rights than Palestinians in the West Bank and Gaza, who live under Israeli control without citizenship in the country in which they live. But the [Palestinian citizens of Israel] are second-class citizens in a whole range of ways, from the fact that the symbols of the state do not represent them to very practical ways like the fact that there's a very strong tradition in Israel that when you form a governing coalition, you have to get to a 61-seat Knesset majority with Jewish seats. Palestinian citizens of Israel show us, through the way they respond to citizenship, they prove what is to me a basic axiomatic point, which is that more freedom produces more peace, but they still do not have the right to full equality that you and I want in America.

JTA: Do you feel like that's impossible in the framework of a Jewish state?

Beinart: Equality is impossible in a state that privileges Jews over Palestinians, that sees itself as having a special obligation to Jews that it does not have to Palestinians.

JTA: How would an army work in a binational Jewish-Palestinian state?

Beinart: In 6- or 7,000 words, there's no way one can lay out a blueprint for how a political system would work, so what I'm doing is kind of laying out a vision. There are broad principles. I think it probably makes sense to have policing in local communities be done by people who have a connection to those local communities. It is very difficult for a lot of people to imagine today some kind of integrated military. As late as the 1940s, it was inconceivable for many, many Americans that you could have a white soldier serve under a black officer, so there are things that seem really hard to imagine for us that moral progress makes possible.

JTA: Have you received any feedback that has made you rethink some of the points you made?

Beinart: I think the best counterargument to my piece is, yes, one state's not going to lead to the mass murder of Jews, but it might lead to significant Jewish emigration, which would lead to a less vibrant Jewish society. Some people might say, heck, I'd rather just live in Australia. My counterargument would be twofold: First of all, it is not morally acceptable to say that because of that prospect you are going to hold millions of people without basic rights. If we really are Zionists and we believe in the preciousness of a Jewish society and a Jewish home, then we should be sure to create the resources and the possibilities to buttress that Jewish society. I'd much rather be dealing with those problems than dealing with an oppressive Israel.

JTA: In your 2010 essay, you advocated something different from this. What happened over the past 10 years that made you feel arguing for Jewish statehood didn't work?

Beinart: Israel has just continued to further and further entrench and make more permanent its control over the West Bank. That's made the two-state solution much harder to imagine. Secondly, I have probably become more aware than I was then of the challenges even of a two-state solution. You still would have a real genuine tension between liberal democracy and the idea of a state that privileges Jews inside the Green Line, and you would have a Palestinian population inside the Green Line that would continue to advocate for equality, and that population might grow. If you imagine that a two-state solution would not allow any meaningful return of refugees, that is another reason that the two-state solution is probably not — I don't think that you can have a lasting solution which does not provide an effective answer for the needs and rights of refugees. The Palestinian discourse, certainly in the United States, has progressively moved further and further away from the two-state solution. That's been a feature of Palestinian writing. It's increasingly become more and

Peter Beinart, continue to page 21

Totally Tomatoes

Lonnie Sussman, special to the WJN

Tomatoes, late summer, yes! Yum! We've been able to get all kinds of tomatoes at the farmers markets and local grocery stores, but August marks the bumper crop of our homegrown, backyard tomatoes. There are literally thousands of varieties of heirlooms and hybrids that span the color and size spectrum. They come in red, orange, yellow, green, black(ish), striped, multi-colored (Berkeley Tie-Dye, one of the great variety names), small, medium, large, and extra- large. Even the cherry tomatoes, which are mostly small, can be one bite-size or two bites, or even slightly larger. And, let's not forget Roma style, or plum, or Oxheart style, with lots of gel or very meaty. The list seriously goes on and on.

My dad used to get a number of seed catalogues from the big seed companies, and some of the smaller ones as well. My favorite is *Totally Tomatoes*, which lives up to its name.

People I've talked with either have a favorite variety or have no idea what they just planted. If you have a favorite, don't read this next sentence, as it's only my opinion. The best tomato ever is our family heirloom, the AZC. As I wrote about it a few years ago; it's an heirloom that showed up in my dad's compost heap some decades ago. Ask at the end of the season and I may be able to give you a few seeds for next year. Other favorites are the Cherokee Purple, Rutgers, Green German Striped, and Amish Paste (for sauce). Cherry tomatoes are usually heavy producers, and I love Sweet 100s (red) and Sungold (orange).

If you are already a tomato grower, you have your own recipes. My favorite thing to do with the cherry tomatoes (besides just eat them) is to dry them and freeze for the winter or dry them and snack on them. You can use an air dryer, the oven, or even the backseat of a car. That's how our dad used to do it. He put baking sheets covered in aluminum foil on the seat or back ledge of the car and waited about two days for them to completely dry out. I also love toast, melted cheese, and tomato open-faced sandwiches and chopped salads with tomatoes, cucumbers, and lots of parsley, dill, and/or mint, or as these are known, "Israeli salad." Here are some other recipes to experiment with.

Crustless Quiche Clafoutis with Cherry Tomatoes, Basil and Olive Oil

Quiches, Kugels, and Couscous, by Joan Nathan

Dairy, 6-8 servings

I made this delicious and beautiful savory clafoutis with our red cherry tomatoes. It is a terrific recipe and a great way to use up a large number of a day's picking.

- 1 tbs olive oil, plus more for greasing a pan
- ¼ cup whole basil leaves
- 6 large eggs
- 3 heaping tbs crème fraiche
- 1 cup milk
- $^{1}/_{3}$ cup crumbled goat cheese
- 4 tbs grated Parmesan
- 3 tbs all-purpose flour
- 1 tsp salt
- freshly ground black pepper to taste
- 2 pints cherry tomatoes.

Grease and line a springform pan with parchment paper. Put the basil leaves in a small cup with one tablespoon of olive oil to macerate while you prepare the quiche.

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Jane Lumm

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- ✓ Opposed provisions of A2Zero Plan permitting apartment buildings in any single-family neighborhood
- ✓ Led efforts for pedestrian safety improvements at Huron High School
- ✓ Sponsored resolutions to facilitate local business recovery from COVID-19 impacts and to provide taxpayers temporary tax relief
- ✓ Championed efforts to align City spending with community priorities though citizen surveys and City's adoption of "Priority Based Budgeting" approach
- ✓ Authored 40+ City budget amendments to re-allocate spending to your priorities
- ✓ Led the fight for fairer water rates for homeowners
- ✓ Helped neighbors mitigate adverse impacts of major city construction projects (Geddes, Nixon)- advocated for neighbors impacted by UM projects (Inglis House, garage on Green)
- ✓ Initiated creation of City fund for new streetlight installations to improve neighborhood safety
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Whisk the eggs in a medium bowl, then stir in the crème fraiche, milk, goat cheese, Parmesan cheese, flour, salt, and pepper until smooth. Put the cherry tomatoes in the prepared pan and cover them with the egg mixture. Scatter the basil leaves into the mixture by poking them into the pan. Put the quiche into a cold oven and turn the heat on to 350 degrees. Cook about 45 minutes, or until a toothpick comes out clean and the top starts to turn slightly golden. Serve immediately or at room temperature.

Marinated Tomato and Tofu Salad

Levana Cooks Dairy Free, Levana Kirschenbaum

12 servings

This is an interesting cookbook that I bought years ago on a trip to Canada, because I have a friend, Levana. This recipe is a dairy-free take on Caprese salad, sort of.

- 1 lb extra-firm tofu, cut into 1-inch cubes
- 3 firm, ripe tomatoes cut into wedges
- 1 cup sundried tomatoes briefly soaked in cold water, then squeezed dry and cut into slivers
- ¼ of a medium red onion, very thinly sliced
- 4 large cloves of garlic, minced
- ½ cup fresh basil leaves cut into thin strips
- 2 tbs capers
- ½ cup Niçoise olives (pitted)
- ¾ cup olive oil
- 1/3 cup red wine vinegar
- 1 tbs ground black pepper
- Salt (not too much as there is salt in the capers, sundried tomatoes, and olives)
- 2 bunches arugula, washed, dried, and torn into bite-size pieces

Place everything but the arugula into a large bowl and mix gently. Marinate for 2-5 hours. Just before serving, add the arugula and serve at room temperature.

Mellow Gazpacho

Moosewood Restaurant Cooking for Health, by the Moosewood Collective

About 6 cups

How can there be tomatoes and summer without gazpacho?

- 3-4 cups chopped fresh tomatoes
- 2 tbs olive oil
- 1½ cups peeled, seeded, and chopped cucumbers
- 2 cups chopped red peppers
- 2 garlic cloves, minced
- 2 slices whole wheat bread (about 2 cups), cubed
- 2 tbs lemon juice or cider vinegar
- 2-3 cups tomato juice
- 1 tbs salt
- ½ tbs pepper
- ½ tbs tabasco sauce or a touch of cayenne pepper
- ¼ cup minced parsley
- ¼ cup minced scallions

Use a blender to puree everything but the parsley and scallions. You may need to do this in batches. Then stir in the parsley and scallions. Serve chilled.

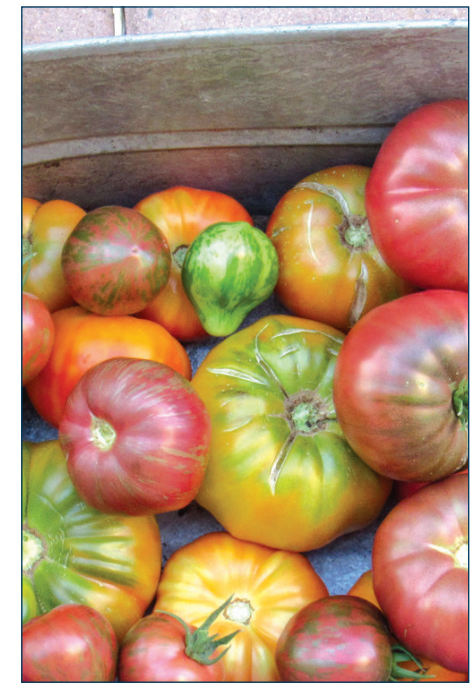
Tomato Strawberry Gazpacho

Balaboosta, by Einat Admony

4-6 servings

- 5 large tomatoes
- 5 strawberries, plus more for garnish
- 1 jalapeno pepper, cored, seeded and coarsely chopped
- 1-garlic clove, coarsely chopped
- 1/3 cup olive oil
- ¼ cup white balsamic vinegar or cider vinegar
- 1½ tsp. Kosher salt
- Pinch of ground black pepper
- 3 ice cubes

Lightly score the tomatos and drop them into a large pot of boiling water. When the skin starts to crack and peel away, remove and rinse under cold water. When they cool, peel away the skins and cut out the cores of the tomatos. Place the tomatoes, strawberries, jalapeno, garlic, olive oil, vinegar, salt, and pepper in a blender or food processor and puree the mixture. Then add the ice cubes and pulse until they are completely crushed. Garnish with sliced strawberries, finely chopped red onions, and finely chopped cucumbers and/or croutons, if wanted. ■



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SEAL OF TRANSPARENCY 2019 PLATINUM GuideStar

9 powerful Jewish designs by Milton Glaser, the iconic graphic artist

Gabe Friedman, originally for the Jewish Telegraphic Agency

Milton Glaser, the godfather of modern graphic design who passed away on his 91st birthday on Friday, June 26 didn't talk about his Jewish identity very often.

But when he did, he made clear that his New York Jewish upbringing defined his artistic sensibility.

Born to Hungarian immigrant parents, the lifelong New Yorker grew up in the Bronx, surrounded mostly by "Jews from Eastern Europe, [who] were very left-wing — Marxists, Trotskyites," he told Hadassah Magazine in 2009.

"[P]art of my ideas come more from my Jewish background than my American background," he said in that interview, adding that a sense of "never quite feeling at home in any culture" shaped his aesthetic.

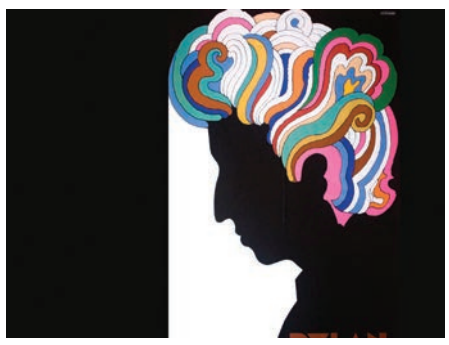
That turned out to be a positive: Glaser would go on to challenge almost every orthodoxy of modern design, changing the "vocabulary of American visual culture," as his *New York Times* obituary put it.

"At a certain point we were accepted, and once that happens, everything becomes less interesting," he said in a 1989 interview, referring to his group of early design firm collaborators.

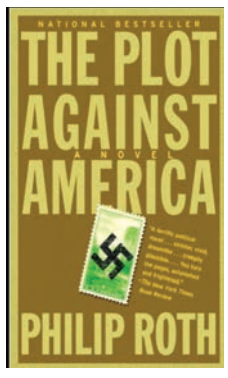
Here are some of the Jewish images from Glaser's legendary career.

Bob Dylan's Greatest Hits

In 1967, Glaser made a poster for an album of greatest hits by Bob Dylan, one of the other most influential Jewish artists of the 20th century. The colorful waves that make up Dylan's hair against a black silhouette were inspired by Islamic art. The image became an icon of 60s style and imagery.



"The Plot Against America," and other Philip Roth book covers



Glaser designed many book covers over the years, including at least the four that are listed on his website for the late Jewish novelist Philip Roth: "Exit Ghost" (2007), "Nemesis" (2010), "The Humbling" (2009) and "The Plot Against America" (2004) — the last of which imagines an alternate history in which Charles Lindbergh becomes president, establishes friendly relations with the Nazis and allows anti-Semitism to fester throughout the country.

A Gentile's Guide to Jewish Food

Glaser and Clay Felker founded New York Magazine — that same one that is still alive and well — in 1968. For around seven years, Glaser wrote a column titled "Underground Gourmet," which profiled restaurant gems that wouldn't break anyone's budget. This was one of the many covers he designed for the magazine, and likely the most Jewish.

Celebrate Israel Parade

The parade, which packs New York City's Fifth Avenue every summer, is one of the largest annual showings of Jewish pride in the world. It began in 1965, when thousands of people lined up spontaneously to see the former Israeli Prime Minister David Ben-Gurion, who was visiting the city. The parade's branding was revamped in 2011, and Glaser contributed the red, white and blue logo.

Old Jews Telling Jokes

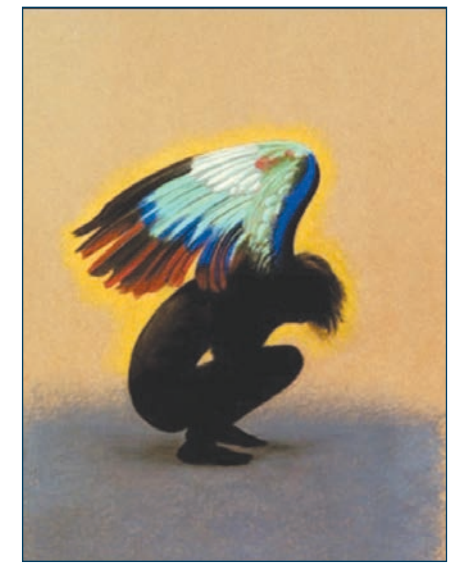
Glaser also lent his logo design talents to this website, a virtual archive of sorts of exactly what it sounds like: videos of old Jews telling Jewish jokes. In the words of creator Sam Hoffman: "Every joke teller had to be at least 60 years old and 'Jewish.' The age thing I would be strict about, the Jewish thing would be in spirit. If nothing else, we would make portraits of people who had lived at least six decades and that would be something to see."

I♥NY

Perhaps his most well-known design is I♥NY, the logo has become a defining image for the world's No. 2 Jewish capital. Originally designed for a 1977 tourism campaign by the city, it has since been an international staple on everything from t-shirts to coffee mugs to bumper stickers. "I'm flabbergasted by what happened to this little, simple nothing of an idea," Glaser said in 2011.

"Angels in America"

Glaser's design of a crouched man with colorful angel wings graced the Playbill for Jewish playwright Tony Kushner's iconic play "Angels in America," a complex Pulitzer Prize-winning drama about the AIDS crisis.

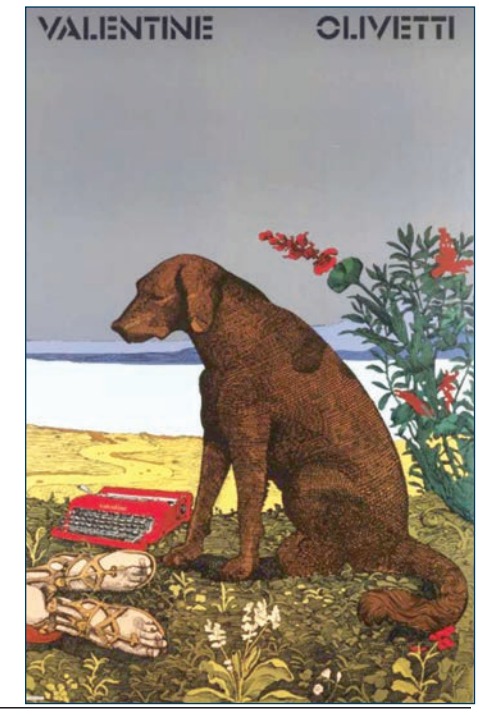


Fairway

Fairway Market, the New York supermarket beloved by local Jews for its many kosher and Jewish-inspired offerings, enlisted Glaser's help in designing all sorts of food containers. The company was likely keen on duplicating the success of Glaser's logo for the Grand Union supermarket chain, which became an influential design totem.

Works at the Israel Museum

The storied Israel Museum in Jerusalem houses at least three Glaser works, according to its website, in its permanent collection. Among them is a famous ad for Olivetti typewriters, which drops one of the machines into a 15th-century painting by Piero di Cosimo. ■



Enhancing belonging

Jacob Singer, special to the WJN

Jewish Family Services of Washtenaw County (JFS) has been taking steps to foster inclusivity in the Jewish community of Greater Ann Arbor. In a recent initiative, the agency focused on advancing a sense of belonging for all in the community, with an emphasis on embracing those within our community living with disabilities. In working towards this goal, JFS partnered with consultant Johanna Mabry, LMSW, to plan inclusive events, build awareness and dialogue about the concept of belonging, promote accessibility to resources, and address barriers to inclusive environments that exist within the community. Beth Israel Congregation and Temple Beth Emeth joined JFS as partners in this pilot project generously funded by the Jewish Women's Foundation of Metropolitan Detroit.

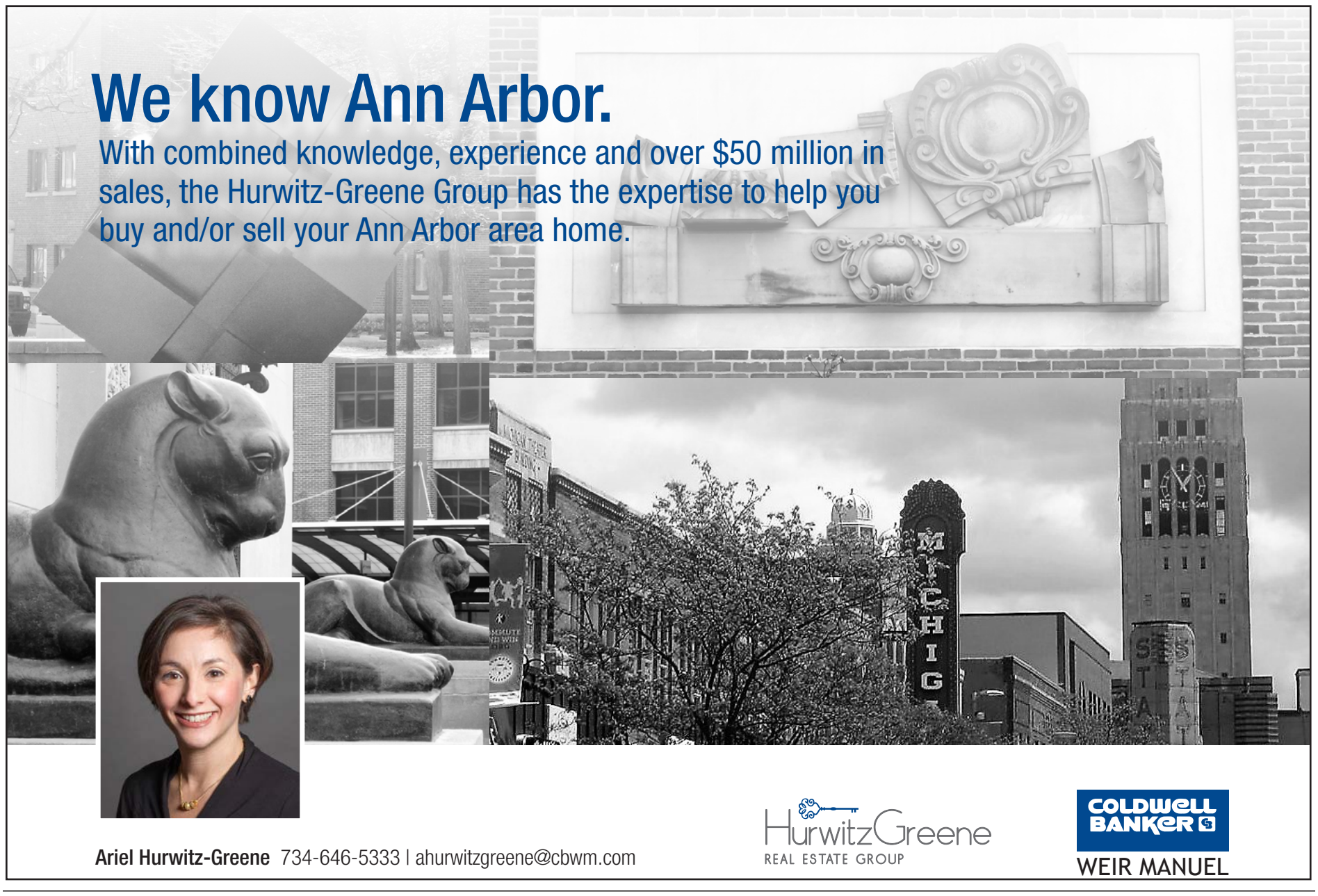
The March 2019 emergence of COVID-19 forced changes to the project's originally planned outcomes and deliverables. Although the goals of the initiative remained the same, the methods were modified to prioritize the health and safety of the community. In-person events that were designed to cultivate a sense of belonging within the community — such as inclusive Shabbats crafted with the needs of those with disabilities in mind — were adapted. Thankfully, one such event did occur in person before the pandemic, and the anticipated process of pre-event consultation, event observation, and post-event follow-up and feedback was successfully executed. Consultation was provided to the staff and team at Beth Israel Congregation for the planning of their family Hanukkah event, "Illuminate." The congregation's leadership was keen to learn more about ways to make the event more inclusive and to hear of recommendations and adjustments to foster a greater sense of belonging amongst their diverse membership.

One key deliverable of this pilot project was to design a manual highlighting key concepts and best practices, for our local Jewish community.

On Sunday, June 28, JFS hosted a training webinar to review this manual. Clergy, lay leaders, and staff from local congregations, the Jewish Federation, the Jewish Community Center, and Hebrew Day School of Ann Arbor attended. The webinar offered organizations a walk-through of the manual with JFS and expert consultant Johanna Mabry, including an explanation of the extensive compilation of resources contained in the manual. Participants were able to practice self-reflection, engage in dialogue, and ask questions about different strategies and suggestions. *Enhancing Belonging: A Manual for the Greater Ann Arbor Jewish Community* outlines key concepts, best practices, accessible resources, exercises, and case examples relevant to fostering inclusion throughout the community. Eight different Jewish organizations joined the weekend webinar and all were given a copy of the manual to share within their networks.

JFS is offering each organization that participated in the event the opportunity to consult with Mabry to customize what actions they can take to create more inclusive spaces in their sectors of the community. Reflecting on his experience with this project and his congregation's work with JFS and Mabry, Rabbi Nadav Caine of Beth Israel Congregation says, "The personal attention given to our site has given us a road map toward a future of increased inclusion in allowing people of all perspectives and engagement styles to connect to Torah and to each other. This has been a gift."

JFS is extremely grateful to the Jewish Women's Foundation of Metropolitan Detroit, whose generous funding made this important project possible. JFS remains committed to collaborating across organizations within the community on this ongoing work and to continued learning, dialogue, and action. Although small in size, our local Jewish community offers many meaningful opportunities for enrichment, engagement, and kinship. JFS is pleased to work closely with community leaders and members to ensure that pathways to belonging exist, so that these opportunities can be enjoyed by all. ■



Kosher dining right to your door

Stacy Carroll, special of the WJN

The Hillel Cafe of Michigan Hillel is excited to announce they are now on Grubhub for easy delivery of kosher meals throughout Ann Arbor and campus locations. Using Grubhub's app or website, diners can order everything from the Cafe's menu — from soups and salads, to sandwich combo boxes, to dinner entrees. Starting August 24, the Cafe will be open for no-contact pick-up as well. Check michiganhillel.org/dining for the monthly menu, which will feature a variety of kosher meat options, vegetarian options, pasta dishes, beef burgers, tacos, chicken wraps, sandwiches, and more.

"We couldn't be more happy with this new partnership," says Jonathan Shepard, head chef of the Hillel Cafe. "The ability to have kosher meals delivered for family dinner, especially during this time, is being so well received by our Ann Arbor community. We have been hoping to launch a program and we are excited it's finally here."

Students and community members can take advantage of this new delivery service through orders made via the Grubhub app or online at grubhub.com. ■

Haley Schreier has new role at Michigan Hillel

Special to the WJN

Michigan Hillel is excited to announce that as of July 1, Haley Schreier will be taking on the role of Director of Engagement.

In her previous role as Manager of Engagement and Outreach at Michigan Hillel, Schreier excelled at engaging students of all backgrounds, fostering innovative outreach programs, and building Jewish community in all corners of campus life. This fall, she will launch a new campus-wide engagement initiative — Hillel Connect.

Haley Schreier

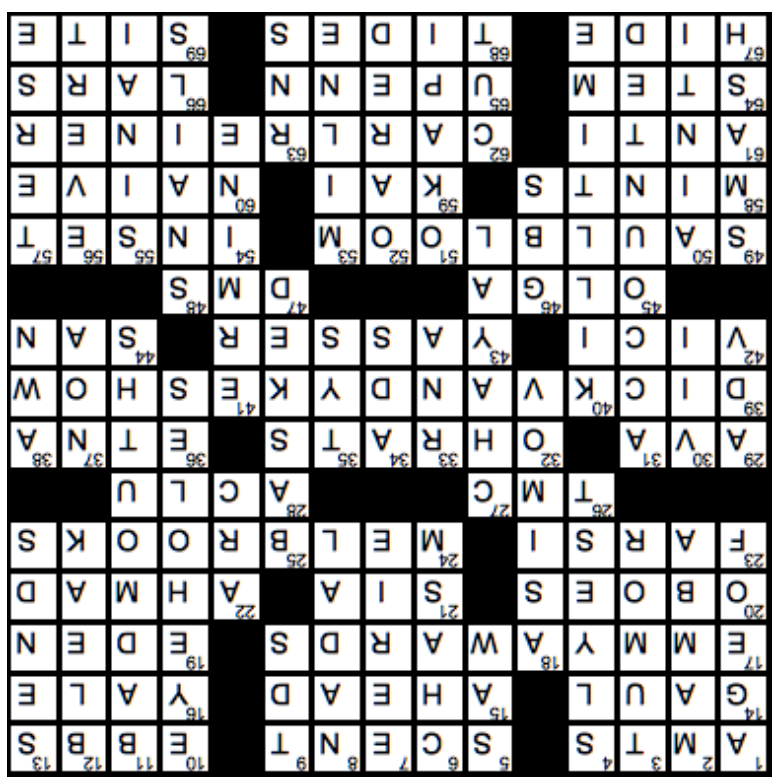
Schreier says "I'm honored to continue in this new role with Michigan Hillel, where I look forward to meeting and engaging with Jewish students of all backgrounds and interests who are looking for community. My goal is to help make sure that every Jewish student feels connected in a way that is meaningful for their experience at this University."

"We are thrilled to have Haley grow in our Hillel and bring her skills and talents to this senior role," said Tilly Shames, Executive Director. "Haley excels in all areas of her work and has brought vision and structure to our vast engagement strategy. Launching Hillel Connect in this new role, she will extend Hillel's reach even further, connecting even more students to Jewish life on campus."

Schreier brings to this new role her passion for Ann Arbor as a lifelong resident and her love for the University of Michigan as a two-time alum, most recently earning a Master's of Social Work with a certificate in Jewish communal leadership.

Shames continued, "Haley is already known across campus and in the Jewish community as a superconnector — someone to seek out to connect you with other Jewish students, Jewish community, and opportunities to do Jewish in your own way. She is highly regarded by her colleagues in our Hillel and on campus, and sought out across the Hillel movement for advice on how to engage Jewish students."

To connect with Schreier, wish her a mazal tov, or learn more about Hillel Connect, email her at haleysch@umich.edu. ■



JFS to host Welcoming Week September 12-20

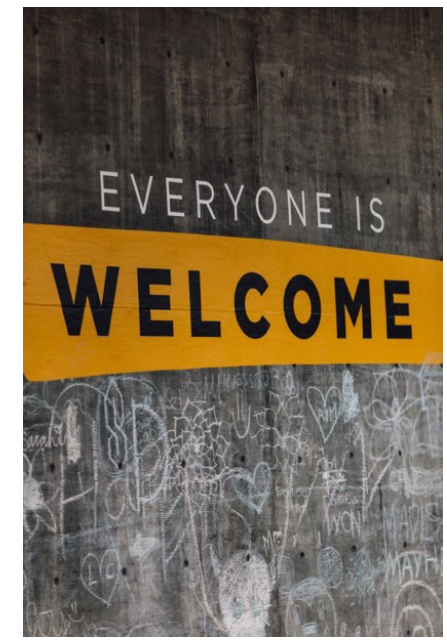
Special to the WJN

Welcoming Week is an annual national event consisting of a series of gatherings in which neighbors, immigrants, and long-term residents come together in a spirit of unity. These events demonstrate that in places large and small, people of all backgrounds can come together and create stronger communities by building meaningful connections and affirming the benefits of being welcoming to everyone.

In 2019, there were over 2,500 events in over 250 communities during Welcoming Week, with more than 80,000 people participating and over 10 million social media impressions. Making our community a welcoming community for all makes us stronger economically, socially, and culturally.

The theme for Welcoming Week this year is "Creating Home Together." Home is not just a house. Home is any place where you feel safe and accepted: in your neighborhood, in your community, and at work. Ultimately, home is where you feel you most belong.

In this pandemic, we may be redefining where home is, what makes us feel at home, or how to make home a more inclusive and equal place for all. JFS strives to build home in new ways through virtual spaces, digital sharing, and being together even when we're alone.



Our goal is to create home together so that everyone feels they belong, no matter where they are, or where they are from, so that each of us has a stake in our shared future.

Look for more information about how JFS will be celebrating Welcoming Week in the JFS newsletter and Facebook page. ■

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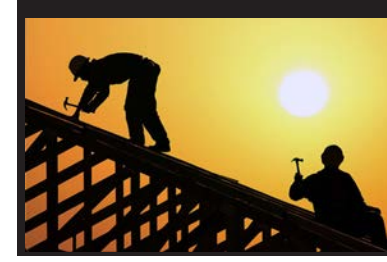
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Dear Grandchildren: Shabbat in Mannheim

Excerpts from Letters to my grandchildren: childhood stories, by Marianne Adler Aaron

Behold, I have lived with an entire book written within me.

Your very teaching is within the inmost parts of my being. (Psalm 40)

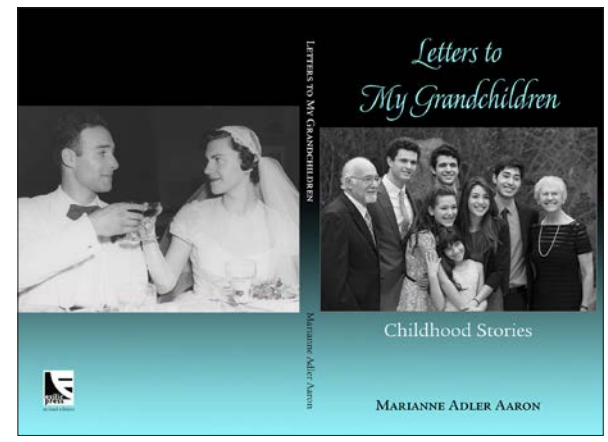
"Dear Grandchildren!" That is how every chapter of this book originally started, as Marianne Adler Aaron set off to record stories of her youth through email letters to her six grandchildren.

Shabbat was always a very special and exciting day, both in the preparation for it and the actual day. My mother baked challah every Shabbat and also for the holidays. Many times, she would make the dough on Thursday evening, leave it near the radiator to rise covered with a dish towel, and then bake it on Friday morning. Her challah was different than the ones that you are used to because it was a "water challah," which is made without eggs and tastes more like bread than ours, which is more cake-like. She also baked several cakes for the weekend and prepared enough food to last us through Saturday evening. We were what is called shomer Shabbat — which means we observed the Shabbat strictly according to tradition — even though we were not part of the real Orthodox community. There were many restrictions because of our being shomer Shabbat, but this was so much a part of our lives that we didn't think twice about it, and knowing the rules, we didn't ask our parents if we could get out of them.

To clarify, these are some of the things that we could not do on Shabbat: we did not ride, which for us meant bicycles since we did not have a car, or take a street car or bus; we did not write or use a pencil or pen for anything; we did not use money, which meant that you couldn't shop for anything or pay anyone for a service performed; there was no sewing, cooking, or knitting; no carrying anything, even a pocketbook, so you always made sure to wear clothing with a pocket so that you could have a handkerchief with you; no using scissors or tearing paper, which meant that on Friday afternoon, my Mother would tear enough toilet paper to last through Shabbat. What did you just ask me? Could we watch TV or a movie? Of course not, because television wasn't even invented, nor were videos, and even if they had been, we wouldn't have been allowed to turn on the electricity. As for movies, you'd have to pay money to get into a movie, so we couldn't do that either.

So what did we do? First of all, on erev Shabbat we washed up and dressed in good clothes. Then we stood in front of my father and then my mother, and they blessed each of us by putting both hands on our heads. This was a very special moment, and I can feel the power of love through those hands on me — even today! Then we lit candles, my father chanted Kiddush, and we made motzi with the delicious challah that my mother had baked followed by a nice Shabbat meal. After that we would bentch, chanting the entire grace after the meal instead of the abbreviated version we did after each nightly meal. Since the age of four or five, I did the first paragraph, Sam continued as much as he could, and my father did the rest. My father would have gone to an erev Shabbat service before this, so after our meal there was plenty of time to sit around the table and sing Shabbat songs — called zemiros. I still remember many of them to this day.

On Shabbat morning, our Catholic housekeeper, Anna, whom I loved very much, took my brother and me to services. Although Sam could sit downstairs with our opa and the other men, I had to sit upstairs with my oma and the other women (in the traditional synagogue, men and women do not sit together). Anna took us because my grandparents lived very close to the synagogue and we lived about a 15-minute walk away. Besides, my oma did not want to be disturbed from her prayers. My mother was in the choir, and my father was on the bimah, so we would come in a little later, since the service was very long and I was not allowed to bring anything along to play with, so I just listened to the music, and, of course, I loved listening to my father singing and the men chanting in the congregation. Every once in a while, my opa would look up and call me down to sit next to him, and I would be so thrilled as he wrapped his huge tallit around me in a warm hug. Also, once in a while, Anna would allow me to pay a quick visit to my mother, going up the stairs to the choir loft — but I could never stay for long.

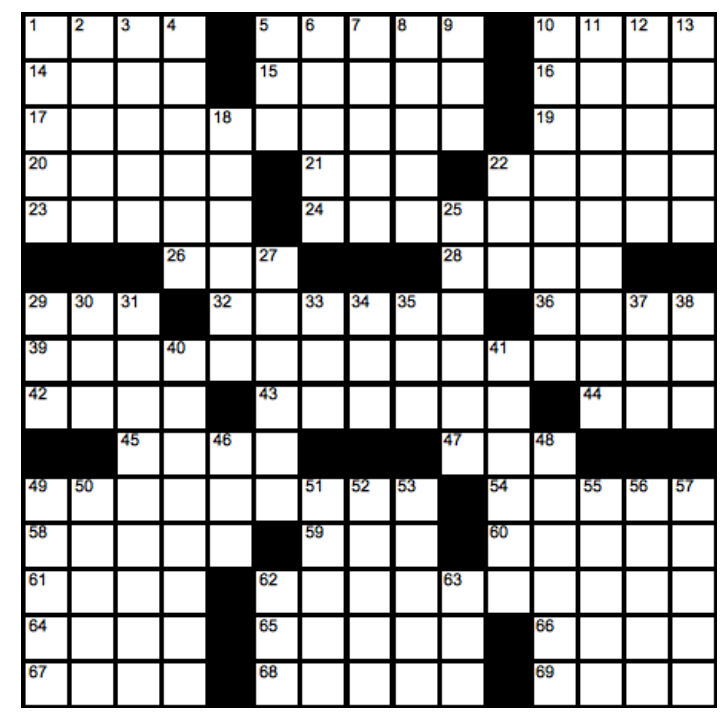


After we came home, usually around one o'clock, we had our main meal with chicken soup, chicken, potatoes, and some veggies, and for desserts, of course, one of my mother's cakes. Again, we would do the entire blessings after the meal. After lunch, my Dad usually took his Shabbat nap for an hour, and we would play some games or read some books. On Shabbat afternoons, we either would walk to visit someone or friends would come to our home. Because we had Anna, we were able to have her turn on lights or warm some things on the stove (we were not allowed to do those things on Shabbat, but she could, because, as you remember, she was not Jewish). People who did not have help in the house would keep a small flame going all day long.

At the end of Shabbat, we always made Havdalah. This was, and still is, one of my very favorite customs. As we got a little older, we could hold the twisted candle as my father turned his curled fingers toward the flame, and then after he extinguished the light, he would take some of the wine that the candle had been extinguished in and put it on his eyebrows. The beautiful silver spice box that we used now is in my brother's possession, and it brings back fond memories whenever I see it at his home.

These are some of my special memories about Shabbat when I was a young girl in Germany. ■

Crossword: Remembering a Legend



Across

1. Statement figures: Abbr.
5. Something to follow
10. Lets up
14. What Caesar called France
15. Good way to plan
16. School where Mr. Burns would have to donate an international airport to get his son accepted on "The Simpsons"
17. 62-Across won 11 (!) of them
19. Ethereal locale guarded by a flaming sword
20. Orchestral contingent
21. "Titanium" singer
22. Sportscaster Rashad
23. Tongue in Tehran
24. Best friend and comedic partner of 62-Across
26. SHO-owned channel for film buffs
28. Its website has a "Know Your Rights" section
29. The first of Mickey (Rooney's) eight wives
32. "Phooey!"
36. Sight a sightseer sees in Sicily
39. Classic sitcom created by 62-Across, with "The"
42. "I conquered," to Caesar
43. Co- (ahem) Peace Nobelist with Shimon and Yitzhak
44. Word in California place names
45. Eldest of Chekhov's "Three Sisters"
47. Contacts privately on IG
49. 62-Across worked with George Clooney three times playing this character
54. Part of some nautical maps
58. Restaurant freebies
59. "Cobra ____", hit YouTube show
60. Lacking worldly wisdom
61. Opposed party
62. Legend who passed away on June 29
64. "...a rod out of the ____ of Jesse" (Isaiah 11:1)
65. Sch. in Philly
66. Lawrence, in Scandinavia
67. Part of a children's game
68. Beach crashers
69. Web spot

Down

1. Wharton's "The ____ Innocence"
2. Black snake
3. "It's not a ____!" (Schwarzenegger line)
4. Most like Stallone?
5. Shop tool
6. Big hole in the ground
7. Strange and unsettling
8. "The King of Clay"
9. Quests for QBs
10. Purim mask features
11. Commits the sin of rechilus
12. Far from rosy
13. Transports
18. "I, Robot" author Isaac
22. Section of a circumference
25. Enjoyed the sun
27. One defending Eretz Yisrael
29. "Faithfully" or "Truly": abbr.
30. King Henry who founded the Tudor dynasty
31. ____ for (aware of)
33. "Messenger" molecule letters
34. YouTube clip intros
35. Cobb and Burrell
37. Most common name of the daughters of Tzelafchad
38. Grain bristle
40. Do a crossword or two while waiting, perhaps
41. Critter in a white coat
46. "Pygmalion" playwright's initials
48. Some mollusks
49. Popular success
50. "____ a stinker?" (Bugs Bunny line)
51. Rare, striped kosher animal
52. Equipped, as a rowboat
53. Creator of Rabbit and Owl
55. The cost for peace with Egypt
56. U.S. Open winner, 1975-78
57. Short, concise and to the point
62. Allotted portion
63. OR staffers

Looking for Rose: what we bring with us

Clare Kinberg, eighth installment in a series

Naming children for relatives who have passed is a tradition among Ashkenazi Jews. Our names are prompts: who was this person I am named for? My given name, Clarette, is a combination of Clara, for an aunt of my mother, and Yetta, for my paternal grandmother, who died in 1951, four years before I was born. I wish I could remember asking my father, even once, about his mother.

The year this grandmother died, the second oldest of her seven children, my aunt Rose, was living on the shore of a lake in southwest Michigan, in a small rural town of mostly African American farmers. With the exception of Rose, I grew up close to my father's large Ashkenazi family in St. Louis, Missouri. I didn't know Rose existed until I was nearly grown. Her erasure wasn't absolute; during my childhood, shadowy references to her were made and she was named in my grandmother's obituary as a surviving daughter.

From the late 1930s until well into the 1950s, Aunt Rose lived with her husband Zebedee Arnwine, the son of a farmer who was born in east Texas, as were his parents and grandparents. Together, Aunt Rose and Mr. Arnwine journeyed away from their birth families, their early first marriages, and even their own children. They settled in Vandalia, Michigan, in 1943. Whatever they left behind, cultural memory traveled with them, and though I never met them, I cannot bear losing memory of them, nor their own memories. And so I endlessly research the conditions and contexts of their lives.

The Romanian Jews of Rose's mother's generation were stateless. The Romanian constitution adopted in 1866, only one year after the end of the American Civil War, stipulated that only "members of the Christian rite" could be citizens, making permanent foreigners of the hundreds of thousands of Jews who lived in the nation, and catalyzing decades of increasingly antisemitic laws and restrictions.

Jews had lived in Romania for centuries. They had lived in their own communities, developing their own language and culture, and at the same time had become increasingly acculturated into Romanian life. However, after the 1866 constitution, they were pushed back further into the margins, denied even the separate spaces they had carved out for themselves. Jews could not own or cultivate land, nor travel to peddle goods. Jews could

not become officers in the military, customs officials, journalists, craftsmen, or clerks. Anti-Jewish laws were scaffolded on age-old lies: Jews could not vote or obtain licenses to sell alcohol. Jews could not own or manage pharmacies. Jews could not sell tobacco or soda water or certain baked goods. Fewer than 10% of Jewish children were allowed to attend public schools, and Jews were prohibited from opening their own schools. The title of Mihail Sebastian's devasting novel, *For Two Thousand Years*, written in 1934, refers to the weight and depth of antisemitism in Romania.

In 1899-1900, several anti-Jewish riots broke out, and there was a severe pogrom in Iasi: "For several hours there was fighting, merciless blows, pillaging, and devastation, all under the paternal eyes of the police authorities and the army, which interfered only to hinder the Jews from defending themselves," reported the American Jewish Yearbook in 1900. Three years later, the Kishinev pogrom, during which 49 Jews were murdered, hundreds of women raped, and homes and businesses destroyed, was reported around the world.

Young Jews of Romania told their parents they were leaving, walking out of Romania. The fusgeyers (Yiddish meaning, "walking wayfarers") packed what they could carry and formed groups to walk from Romania through Hungary, Austria, Germany, and the Netherlands to catch boats to North America. Along the way, the organized groups stopped and gave speeches, put on plays, and asked for donations to continue their journey. They had to cross the Carpathian Mountains and walk through areas where there were bounties on Romani travelers, and shooting homeless Jews could be done without a second thought. The fusgeyer movement, beginning in 1899 and lasting almost to WWI, was a young people's answer to a country where they could not be citizens, where they were reviled, and where, after the pogroms in the Romanian city of Iasi and the Russian city of Kishinev, they feared for their lives.

Perhaps my grandmother, Rose's mother, was among the fusgeyers, taking her future into her own hands and feet, and walking from her home in Romania to a port in Amsterdam.

Did 16-year-old Yetta Schwartz walk or ride in a wagon or train from her home in Romania to Antwerp to board the boat that would take her to the United States? When she arrived in New York from Romania in November 1903, traveling without any family, she had a note with the address of an uncle who lived in a St. Louis rooming house with other recent immigrants. She was among hundreds of Romanian Jews arriving weekly. Like Yetta, most of them rarely spoke of the Romania they left behind. As far as I can tell, no one in my family knows any particulars of Yetta's life in the Old Country.

Yetta Schwartz might have been born in Iasi, (pronounced Yashi), about 80 miles west of the Ukrainian town of Kishinev, where the pogrom during the year Yetta left her home shook the Jewish world. In 1899, there were close to 40,000 Jews living in Iasi, where, I read in an encyclopedia, Jewish culture was strongly influenced by Hasidism.

Perhaps Yetta grew up farther north in the farming hub of Botoșani, which in 1900 had the third-largest Jewish community in Romania, and where, according to a Facebook genealogy correspondent, Schwartz was the third most common surname. On a day trip from Botoșani, you could walk north to the Ukrainian shtetl of Khotin, where Sephardic Jews had settled and formed a mercantile link to the larger city of Lvov another few days' walk north. On your way, you might pass by Pochayev, the birth-shtetl of Yosef (Joe) Kinberg, Yetta's eventual husband.

Of course, she could have been from Bucharest, Romania's cosmopolitan capital, its largest city, and home to a fast-growing Jewish community in 1900.

I have a memory of a conversation with a family member about our Romanian roots. It might have been a dream, or an overheard exchange. Or I could have imagined it altogether. In the memory, I ask, "Where in Romania did Grandma come from?" And with a flourish to show off my tiny bit of geographic knowledge, I add, "Was it Bucharest?" The answer, from a person I cannot draw up in memory, my father, or an aunt or uncle, with an inscrutable gleam of surprise and an equally opaque sense of relief, replies, "Yes, yes, Bucharest, yes, Bucharest."

This answer, the triple affirmative, made me doubt the surety of Bucharest. All at once, there seemed to be more to the story. "Yes, yes, Bucharest" affirmed one of the places you could say Grandma was from, relieved that no more need to be said, because no more could be said. Nothing more is known.

All of the documentation of Yetta Schwartz' life, decades of census forms, and the final death certificate claim Romania as her birth place, nothing more specific. Her daughter Rose, living in Vandalia, Michigan, among the descendants of pioneering Black farmers, didn't remember Yetta's maiden name. What of Yetta came with Rose? An inheritance even less tangible than memory of being a foreigner, of making a way out of no way, of taking her foot in her hand. Surely these came with her as she settled into life along the shore of Paradise Lake. ■

Peter Beinart continued from page 11

more of a consensus that a viable sovereign Palestinian state is no longer on the table.

JTA: Do you think there's anything advocates of the two-state solution could have done to forestall that change?

Beinart: If the Obama administration had been willing to condition American military aid [to Israel] on an end to settlement growth and Israeli government support for a sovereign, viable Palestinian state, that would have had a big impact. It would have been a heavy lift for the Obama administration, so they didn't want to take that political fight.

JTA: What about two-state advocates within the Jewish community? Do you have any regrets about the way things went?

Beinart: If the American Jewish community writ large were supportive of conditioning military aid, that would be a massive shift. That would make American policy possible that I think might have made the two-state solution more possible. What I hoped for in that 2010 piece was a moral revolution inside the American Jewish community. Mainstream American Jewish institutions remain very, very powerful. Arguably they're losing influence in the Democratic Party but they still retain a lot of power, I think, unfortunately.

Beinart added later: I spent many, many years arguing and pleading with people to my right to do something to prevent the two-state solution from dying. There's some irony in that some of the people who really don't like my piece because I think the two-state solution is no longer possible are some of the people I was pleading with to try to use their influence to stop settlement growth to keep the two-state solution alive.

JTA: Are you worried about losing a thriving Jewish society, in terms of Hebrew culture, Jewish ideas and religious innovation?

Beinart: This will be a complicated and messy and difficult process, and there will be real challenges that Jews will face. But I do believe that what we have seen in other parts of the world and what is intuitive is as you move toward equality, societies can become more harmonious, not less. And in a society that is more harmonious, I think that Jewish society should be able to flourish. That includes religious innovation, cultural innovation, Hebrew, all those things — perhaps even benefiting from the fact that there will be a more equal interaction with the Palestinians with whom Jews share the land. ■

May s/he who blessed our ancestors bless all who tend to the needs of the community, protect them and heal them from all afflictions.

Pardes Hannah hosts Shefa Gold

Linda Leah Greene, special to the WJN

Rabbi Shefa Gold is bringing her unique blend of spirituality and artistry to Pardes Hannah and the Ann Arbor area community. She will be leading a virtual retreat over four consecutive Sundays called "Gardening in the Soil of the Heart: Gratefulness, Courage, Compassion and Joy," which will be offered starting August 23 at 11:15 a.m. to 1 p.m. via Zoom. This retreat is sponsored by the national organization Aleph: Alliance for Jewish Renewal. There is no fee for either members of Pardes Hannah or nonmembers, although donations will be welcome. Participants must register in advance to get the Zoom link. For more details and to register please go to the Pardes Hannah website, pardeshannah.org, or contact janeblum@pardeshannah.org.

The qualities of gratefulness, courage, compassion, and joy will each be explored and cultivated in a weekly session. How can these midot/qualities assist our personal growth and ability to be our best selves in these challenging times? As the summer draws to a close, what can we harvest for ourselves to take into Elul, the period of self-examination and teshuvah preparing for the High Holy Days? Participants will receive an essay and the practices for each weekly midah the Wednesday before each Sunday session to preview and deepen their experience if they choose, though studying the essay is not a prerequisite for participation.

Rabbi Shefa's practices of inspired and insightful teachings, personal intention setting, chant, self-reflection, and conversation invite you into expanded self-awareness, a wide sense of Presence, and intimacy with the Divine. Rabbi Shefa's great gift is to have you fall in love with God in the world and God in yourself. Her teachings draw from her extensive body of original chants based on Judaism's sacred texts and liturgy, and years of leading prayer services, workshops, and retreats.

Pardes Hannah's Rabbi Elliot Ginsburg is delighted to have Rabbi Shefa offer this retreat. "We are honored to benefit from the wisdom and inspiration of Rabbi Shefa's teachings. As a longtime colleague and good friend, I am thrilled to welcome her back to Ann Arbor, even if it is virtually."

Rabbinic and cantorial student Gabrielle Pecscador offers this comment: "As a member of Pardes Hannah's Chant Circle, I have had the privilege to be carried into deep reflection on Torah wisdom through chanting Rabbi Shefa Gold's potent musical settings to verses from our sacred texts. I am so excited to have the opportunity to be with the spiritual teacher and composer of these chants and dive even deeper."

Rabbi Shefa herself emphasizes "the opportunity for community bonding by doing deep work together."

Rabbi Shefa Gold is a leader in ALEPH: the Alliance for Jewish Renewal and received her ordination both from the Reconstructionist Rabbinical College and from Rabbi Zalman Schachter-Shalomi (z"l). She is the director of C-DEEP, the Center for Devotional Energy & Ecstatic Practice, in Jemez Springs, New Mexico. She teaches workshops and retreats on the theory and art of chanting, devotional healing, spiritual community building and meditation. Her latest series of workshops is Soul Lift.

Rabbi Shefa composes and performs spiritual music and has produced 10 albums, and her liturgies have been published in several new prayer books. She is the author of four books, *Torah Journeys: The Inner Path to the Promised Land*, *In the Fever of Love: An Illumination of The Song of Songs*, and *Are We There Yet?: Travel as a Spiritual Practice*, all published by Ben Yehuda Press. *The Magic of Hebrew Chant: Healing the Spirit, Transforming the Mind, Deepening Love*, is published by Jewish Lights. For more details on her work and links to her chants go to her website, rabbishefagold.com. ■

Pardes Hannah events in August

Please join us for these or any of our ongoing services, rituals, circles, and teachings by checking the Pardes Hannah website for the Zoom links (and any changes) at https://pardeshannah.org or call Renee Robbins at 734-904-5459.

The Zohar: Virtual Study and Practice Session
Sunday, August 9, at 11 a.m.-1 p.m.
Meeting ID: 970 6505 6534
Password: 601469
Join us to learn how to read the Zohar, enter its symbolic universe, and hear its inner music. While each session is self-standing, the sequence of sessions is designed to cumulatively deepen your appreciation of this mystical masterpiece. Our text study will be enriched by conversation and spiritual practices. Texts will be provided in English, Aramaic, and Hebrew. For texts and questions, contact Rabbi Ginsburg at rebelliot91@gmail.com.

Shabbat Morning Service
Saturday, August 15, at 10 a.m.-12 p.m.
Meeting ID: 913 9129 4101
Password: 407749

Rosh Chodesh Women's Circle
Wednesday, August 19, at 7-8:30 p.m.
Meeting ID: 979 6563 1630
Password: 247134

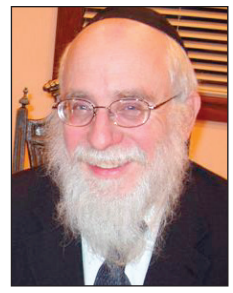
Rosh Chodesh Virtual Minyan
Thursday, August 20, at 9-10:15 a.m.
Meeting ID: 916 3627 1168
Password: 610744

Gardening in the Soil of the Heart: Gratefulness, Courage, Compassion, and Joy
Sundays, August 23 and 30 and September 6 and 13, at 11:15 a.m.-1 p.m.
Through chant, self-examination, conversation, prayer, and imagery, travel a path of intention that explores the qualities of gratefulness, courage, compassion, and joy. Free, but registration required. For more information and to register, visit https://pardeshannah.org/gardening-in-the-soil-of-the-heart-online-retreat-with-rabbi-shefa-gold. ■

A double dose of comfort: 'Comfort, comfort my people'

Rabbi Aharon Goldstein, special to the WJN

The first Shabbat of August is the Shabbat after Tisha B'Av, the ninth of the Hebrew month of Av, a date that commemorates the destruction of the two Holy Temples. The Shabbat that is after Tisha B'Av is the first in the seven Shabbats that are called the Seven Shabbats of Consolation, because during those seven Shabosim we read from the prophets about consolations for the destruction of the Temple. These bring us up to Rosh Hashanah. The Haftarah that we read on the Shabbat after Tisha B'Av begins with the words "Nachmu, nachmu ami." That's why the Shabbat itself is called Shabbat Nachmu. The meaning of "Nachmu, nachmu ami" is "Comfort, comfort my people." As the Rabbis ask, why does the Haftarah use a double expression — "nachmu, nachmu?" The Rabbis explain that when the Jewish people sinned it was a double sin, when they got punished it was a double punishment, and when they finally get comforted it is a double portion of comfort. In another place the Rabbis say that the Torah and mitzvos are doubled; therefore, their consolation is also doubled.



Rabbi Aharon Goldstein

So this concept of doubling requires some explanation. What does it mean that the Jewish people sinned double, got punished double, and get consoled double? What is so significant about doubling? It makes more sense to say that if it is a big sin they get a big punishment, and if it is a small sin they get a small punishment. So we can easily see a big and small relationship. But what does the use of "double" regarding sins and punishments and consolations mean? And also, what does it mean when the Rabbis say the mitzvos are doubled?

In order to explain this idea we have to understand that when the Torah says "double," it is speaking about two different planes that we find in the life of a Jew — the spiritual plane and the physical plane. Therefore, when we speak about the destruction of the Holy Temple and the consolation for the Temple, the destruction and consolation are also on two planes — the spiritual and the physical. Just like looking at a Jew — they are composed of two perspectives, two planes; one is the body and one is the soul. Working together, this body and soul make a complete person. This is when a person is complete — when these two perspectives are complete in their service of God with both the body and the soul.

It is similar to the performance of mitzvos, which also involves these two perspectives. There is the spiritual aspect of the mitzvah, which is the "kavana" — the thoughts and feelings put into the performance of the mitzvah. Then there is the physical part, and that is the actual, physical performance of the mitzvah. So the two aspects are the spiritual — consisting of thoughts and feelings, and the physical — the actual performance of the deed. This is what the Rabbis mean when they tell us that mitzvos are doubled. In every mitzvah we have these two planes: the spiritual dimension and the physical dimension. When the Rabbis say that the Jewish people sinned against God before the destruction of the Temples, they used the expression "they sinned double." To what are they referring with the term "double?" They are referring to the two aspects — the physical plane and the spiritual plane. The Jewish people sinned in both aspects, and therefore the sin is referred to as having sinned double. Consequently, the punishment that came to them was also in a double form. Speaking about the destruction of the Holy Temple, first of all there was a physical destruction — the edifice, the building itself, was destroyed, but in addition to that, there was also the spiritual dimension. The revelation of God that took place in the Temple was taken away. So there was both a physical and spiritual destruction.

Therefore, when we look at the Temple we have these two aspects: one, the physical, consisting of the artifacts, edifices and various parts of the structure, and two, the revelation of God that was revealed in the Temple.

When the Temple was destroyed, not only was the physical building destroyed, but also the revelation of God. So this is the "double" punishment. Therefore, when we speak about the comforting, it is also "double." Not only will we have the physical Holy Temple back, but also, the revelation of God that was revealed in the Temple will return, thus yielding a "double" comforting (nachmu, nachmu . . .).

This full comforting with the double aspects will be accomplished through the coming of the moshiach, because the soul of moshiach is the soul that has an effect and is including all other souls, and each soul has a full completion. Moshiach will bring this double comforting and will make it complete — both in the physical and in the spiritual. This will lead to the great simcha (joy) and the completion of the redemption (geulah) of moshiach — quickly in our days! ■

Rabbi Aharon Goldstein serves Chabad Ann Arbor

Why we should be building our sukkot right now

Rabbi Nadav Caine, special to the WJN

What holiday was so important in Second Temple and Rabbinic Judaism that it is simply called "the holiday" in the Talmud? Need a hint? It's the same holiday that was so important that when it was missed during a war, holding its sacrifices belatedly was the reason to have eight days of Hanukkah.

Rabbi Nadav Caine

Of course, you already read the title: Sukkot. Combining the harvest and water festivals with the Torah memory of wandering in the wilderness, we spend a week living in our sukkot, thinking of them as the tents our ancestors lived in when shepherding in the wilderness, close to God, making our way from redemption and revelation to the Promised Land. We reconnect with the humble ways our ancestors lived, close to God and to each other, not separated by the literal and figurative walls of class, of materialism, of urbanization. The sukkah is an equalizer: in the sukkah, it's your humanity, your menschlichkeit (as with Avraham and Sarah) that matters, not your possessions or the size of your house. Sukkot is a holiday in which one reenacts living with less privilege.

As High Holidays became the prominent holidays in American Judaism, Sukkot fell in stature and practice. Since it begins a mere five days after Yom Kippur, who has time to miss work and school for another few days (when one is already behind), call relatives back for more meals together, and build a sukkah, only to miss more work at the end for Shemini Atzeret, Yizkor, and Simchat Torah? No one has anything against Sukkot, but, as with the sukkah structure itself, by the time you get to Shemini Atzeret, things have fallen into disrepair from neglect.

I've been thinking a lot about Sukkot during the pandemic. Every time I get on Zoom for a Shabbat service, a Bat/r Mitzvah, a shivah service, or a social gathering, I say the Ma Tovu in my head: here I am, like Bilaam the prophet, looking into the homes of the people of Israel, the tent encampment of the Israeliltes, and I think, "How goodly are your tents, oh Jacob, your dwelling places, oh Israel." Rather than seeing each other in the Temple, we are seeing into each other's homes, into the Israelites' tents, in ways reminiscent of the memories of Sukkot. I've never experienced Judaism in this way, the way that Sukkot intends.

For me, the pandemic is an opportunity to make Sukkot prominent once again. While our temples may not be filled on High Holidays, we can celebrate the High Holidays together on Zoom with a vision of each other in our homes — which sukkot symbolize — and then actually dwell in our sukkot. It's not like we don't have time to build them now, and it's not like we will be too busy going to work and to school to make it worth building them in the first place. This is the year that (thanks to Wi-Fi) we can actually work from our sukkot, have kids do their homework in our sukkot. This could be the most memorable Sukkot of our lives, if we take the initiative to make it so.

Maybe that's the divine invitation from our learning about the virus that greeting guests in our homes is far more dangerous than greeting guests socially distanced, outside.

So here is the call I hear from God: "*Build your sukkot now* and reconnect with your humble, shepherd roots!" For those of you who are comfortable greeting guests outside in a socially distanced way, greet your ushpizim outside using your sukkah.

"But wait, rabbi, isn't it a violation of Jewish law to build your sukkah before the end of Yom Kippur?" Actually, it's not a violation at all. Sure, some halakhic opinions state that it is more meritorious to begin building the moment that Neilah has ended. But other halakhic opinions state that it is more meritorious to begin as early as 30 days before Sukkot. Both opinions are trying to apply the principle of how best to be zealous to do a mitzvah.

Furthermore, even then, it is permissible to build the sukkah prior to thirty days, or even reuse a sukkah from the previous year, as long as one places some new *s'chach* on the top within 30 days of the beginning of the holiday with the intention that one is completing the sukkah for the sake of fulfilling the mitzvah for the coming Sukkot (Shulchan Aruch, Orach Chaim 636.)

So let's all build our sukkot right now! Let Ann Arbor be filled with sukkot, in which we potentially sit across from neighbors and friends for a few minutes as they pass by (making real the mitzvah of ushpizim as Avraham and Sarah before us) and reconnect in our humility and our humanity. (And after Yom Kippur, we'll throw some fresh *s'chach* on top for the sake of the mitzvah!) Let's fulfill the intention of this most important of holidays from our tradition, and make it a memory for years to come. This is the divine invitation. ■

The blessing of rain

Rabbi Jared Anstandig, special to the WJN

Nothing is as rejuvenating as rain. Indeed, as early as the creation of the world, rain is a central feature of growth. The Torah describes it: "And no plant of the field was yet in the earth, and no herb of the field had yet grown: for the Lord God had not caused it to rain upon the earth" (Genesis 2:5). Rain is a necessary precondition for life and habitation. Without it, there could be nothing.

Rabbi Jared Anstandig

With this in mind, fast-forward to Deuteronomy. Here, the Torah describes the Land of Israel to the Israelites, who will soon enter it. In its description, the Torah contrasts Israel with Egypt. The Torah reads, "For the land, where you go in to possess it, isn't as the land of Egypt, that you came out from, where you sowed your seed, and watered it with your foot, as a garden of herbs. But the land, where you go over to possess it, is a land of hills and valleys which drinks water of the rain of the sky" (Deuteronomy 11:10-11). Note the difference: in Israel, vegetation grows by rainfall; In Egypt, it grows by foot.

What does it mean when the Torah describes agriculture in Egypt as being watered "with your foot?" The central and reliable water source in Egypt was and still is the Nile. Therefore, any cultivation requiring water necessitated bringing the Nile's water to the plants. According to some Torah commentators (see Rashi, 11th Century France), Egyptians would fill buckets of water at the Nile and literally walk the water over to the agriculture. According to others (see the commentary of Rabbi Yosef Bechor Shor, 12th Century France), Egyptians dug irrigation canals with their feet leading from the Nile to their crops.

Whatever the intention of the Torah with this expression, the contrast between Egypt and Israel is clear — in Egypt, all the water comes from the Nile. In Israel, all the water comes from the rain. The reality is that the Egyptian setup is much more secure. The water in the Nile is basically constant. No matter how much work it takes to bring the water to the crops, there will always be a predictable supply. In Israel, with no easily accessible fresh water, all life depends on the rain. Without rain there can be no crops.

So, why would God do this? Why bring the Israelites to a land whose agricultural success is more unpredictable? Why not give them a land, like Egypt, that can always be successfully cultivated? The difference contains an important message. By giving us Israel, not Egypt, God is giving us a powerful opportunity. An Egyptian farmer could spend his or her entire life among the crops, always believing that it was his or her own work that made the crops thrive. The concept of building a relationship with the God is unnecessary.

But in Israel, no farmer could ever believe such a thing. The Israelite farmers' crops grow because God brings the rain. As much as the Israelite farmers do, they realize that there is a power beyond them. The Torah follows this description of Israel with the following affirmation: "[Israel is] a land which the Lord your God cares for: the eyes of the Lord your God are always on it" (Deuteronomy 11:12).

How fortunate are we, then, to have a land that constantly reminds us to think about our relationship with God? Today, in 2020 America, this an important point to consider. Do we, like the Egyptian farmer, feel so self-reliant that we don't consider anything greater than ourselves? Or, like the Israelite farmer, do we realize our great opportunity to connect with the Power that transcends our humanity? May we see the world as our Israelite ancestors saw their world, brimming with opportunities to connect with the divine. ■

In appreciation of Clare Kinberg's editorship of the WJN. Thanks for publishing so many interesting and inspiring articles!

-- Lisa and Dan Newman

"In gratitude for friendship and Sunday conversations."

August 2020

The Calendar has been updated to reflect events that are happening only online. Always check websites or call for updates before planning to attend anything listed here. For prayer services, check congregation websites.

Saturday 1

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Sunday 2

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 11a.m.- noon.

Biblical Book Club: TBE. Cantor Hayut leads discussion. 3 p.m.

Monday 3

Talmud Study with Rabbi Dobrusin: BIC. 3:30 p.m.

Adult B'nai Mitzvah Class: TBE. 6 p.m.

Fiber Arts: WTBE. 7 p.m.

Women's Torah Study: TBE. Zoom.. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tuesday 4

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Living in the Time of Covid-19: BIC. 4 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m. *See first Tuesday of month.*

Wednesday 5

Together and Apart: The Future of Jewish Peoplehood: TBE. Adult Education with Rabbi Whinston .1 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion 7 p.m.

Theology Book Club: BIC. Online 8 p.m.

Thursday 6

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Meditation with Linda Greene: TBE. Zoom. 1 p.m.

Pirke Avot: Ethics of the Fathers: BIC. With Rabbi Dobrusin. 5 p.m.

WTBE Virtual Happy Hour. 5:30 – 6:30 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 7

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Saturday 8

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Sunday 9

Zohar Virtual Study and Practice: Pardes Hannah 11 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11 a.m.- noon.**

Biblical Book Club: TBE. Cantor Hayut leads discussion. 3 p.m.

Monday 10

Historical Novel Reading Group: WTBE. Contact Molly Lindner, burnham@umich.edu. 12:30 p.m.

Talmud Study with Rabbi Dobrusin: BIC. 3:30 p.m.

WTBE Cooks Meals. 3:30 p.m.

Adult B'nai Mitzvah Class: TBE. 6 p.m.

Women's Torah Study: TBE. Zoom.. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tuesday 11

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Wednesday 12

BIRS Coffee Hour: BIC Religious School director Mira Sussman. 10 a.m.

Together and Apart: The Future of Jewish Peoplehood: TBE. Adult Education with Rabbi Whinston .1 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion 7 p.m.

Theology Book Club: BIC. Online. 8 p.m.

Thursday 13

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Meditation with Linda Greene: TBE. Zoom. 1 p.m.

Pirke Avot: Ethics of the Fathers: BIC. With Rabbi Dobrusin. 5 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 14

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Saturday 15

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Sunday 16

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11a.m.- noon.**

Biblical Book Club: TBE. Cantor Hayut leads discussion. 3 p.m.

Monday 17

Talmud Study with Rabbi Dobrusin: BIC. 3:30 p.m.

Adult B'nai Mitzvah Class: TBE. 6 p.m.

Fiber Arts: WTBE. 7 p.m.

Women's Torah Study: TBE. Zoom.. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tuesday 18

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Living in the Time of Covid-19: BIC. 4 p.m.

WTBE Virtual Happy Hour. 5:30 – 6:30 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m. *See first Tuesday of month.*

Wednesday 19

Together and Apart: The Future of Jewish Peoplehood: TBE. Adult Education with Rabbi Whinston .1 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Rosh Chodesh Elul Women's Circle: Pardes Hannah. 7 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion 7 p.m.

Theology Book Club: BIC. Online 8 p.m.

Thursday 20

Rosh Chodesh Elul Virtual Minyan: Pardes Hannah. 9ap.m.

Meditation with Linda Greene: TBE. Zoom. 1 p.m.

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Pirke Avot: Ethics of the Fathers: BIC. With Rabbi Dobrusin. 5 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 21 Rosh Hodesh Elul

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Saturday 22

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Sunday 23

Book Group: AARC. *Apeirogon by* Colum McCann. Contact Greg Saltzman, gsaltzman@albion.edu. 11 a.m. to 12:30 p.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11a.m.- noon.**

Shefa Gold Virtual Retreat: Pardes Hannah. Registration required. 11:15 a.m.

Biblical Book Club: TBE. Cantor Hayut leads discussion. 3 p.m.

Monday 24

Talmud Study with Rabbi Dobrusin: BIC. 3:30 p.m.

WTBE Cooks Meals. 3:30 p.m.

Adult B'nai Mitzvah Class: TBE. 6 p.m.

Women's Torah Study: TBE. Zoom.. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Tuesday 25

Talmud Tuesdays w/ Rabbi Alter: TBE. 11a.m. and 8 p.m.

Tea and Torah on Tuesday–for Women: Chabad. 8 p.m.

Wednesday 26

Together and Apart: The Future of Jewish Peoplehood: TBE. Adult Education with Rabbi Whinston .1 p.m.

Meditation with Claire Weiner: TBE. 5 p.m.

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion 7 p.m.

Theology Book Club: BIC. Online 8 p.m.

Thursday 27

Biblical Book Club: TBE. Cantor Hayut leads discussion. 11 a.m.

Meditation with Linda Greene: TBE. Zoom. 1 p.m.

Pirke Avot: Ethics of the Fathers: BIC. With Rabbi Dobrusin. 5 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m..

Friday 28

Lunch and Learn: TBE. Zoom. Rabbi Whinston meets on Fridays for an informal discussion about religion. Noon–1 p.m.

Saturday 29

Torah Study: TBE. Zoom. Weekly discussion of the Torah portion led by Rabbi Whinston 8:50-9:50 a.m.

Sunday 30

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. **11a.m.- noon.**

Shefa Gold Virtual Retreat: Pardes Hannah. Registration required. 11:15 a.m.

Biblical Book Club: TBE. Cantor Hayut leads discussion. 3 p.m.

Monday 31

Talmud Study with Rabbi Dobrusin: BIC. 3:30 p.m.

Adult B'nai Mitzvah Class: TBE. 6 p.m.

Women's Torah Study: TBE. Zoom.. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org. 7 p.m.

Phone numbers, websites and addresses of organizations frequently listed in the calendar:

Ann Arbor Orthodox Minyan (AAOM): 1429 Hill Street, 248-408-3269, annarborminyan.org

Ann Arbor Reconstructionist Congregation (AARC): 2935 Birch Hollow Drive, 734.445.1910, aarecon.org

Beth Israel Congregation (BIC): 2000 Washtenaw Ave, 734-665-9897, bethisrael-aa.org

Chabad House: 715 Hill Street, 734-995-3276, jewmich.com

Jewish Community Center (JCC): 2935 Birch Hollow Drive, 745-971-0990, jccannarbor.org

Jewish Cultural Society (JCS): 2935 Birch Hollow Drive, 734-975-9872, jewishculturalsociety.org

Jewish Family Services (JFS): 2245 South State Street, 734-769-0209, jfsannarbor.org

Jewish Federation: 2939 Birch Hollow Drive, 734-677-0100, jewishannarbor.org

Pardes Hannah: 2010 Washtenaw Ave, 734-761-5324, pardeshannah.org

Temple Beth Emeth (TBE): 2309 Packard Road, 734-665-4744, templebethemeth.org

UM Hillel: 1429 Hill Street 734-769-0500, michiganhillel.org

August events at Beth Israel

Online Services

Everyone is welcome to join Beth Israel for services, classes, and events, all virtual. Below is a list of the links to participate in services at Beth Israel. Beth Israel is now livestreaming services on the Beth Israel YouTube channel (Beth Israel Congregation AA MI). All links will also be available on the Beth Israel homepage (www.bethisrael-aa.org). Please note that passwords are used. Contact the office to get the passwords at office@bethisrael-aa.org.

Evening Minyan
Sunday-Thursday at 7:30 p.m.
Zoom Link: https://zoom.us/j/267845102
Meeting ID: 267 845 102

Friday Evening Services
Friday Minchah at 5:45 p.m.
Kabbalat Shabbat Service at 6:00 p.m.
Zoom Link: https://zoom.us/j/657949107
Meeting ID: 657 949 107

Shabbat Morning Services
Saturday at 9:30 a.m.
Zoom Link: https://zoom.us/j/359791284
Meeting ID: 359 791 284

Online Classes and Events

Talmud Study with Rabbi Dobrusin
Mondays at 3:30 p.m.
Rabbi Dobrusin will be facilitating a Talmud class online on Monday afternoons from 3:30-4:30 p.m. While we will read the Hebrew/Aramaic text, translations are available and all discussions will be in English. All are welcome to join regardless of the level of your familiarity with Hebrew. The section we will be studying, from the second chapter of the Tractate Bava Metzia, concerns the responsibilities of those who find a lost object. This is a particularly interesting subject to consider since it is such a common experience and one we can all relate to. It is also a great text for those who are just beginning to explore Talmud study as most of the arguments are typical of Talmudic reasoning and interpretation. Please check the calendar on the Beth Israel homepage for the actual dates.

Living in the times of Covid-19
Tuesdays, August 4 and 18, at 4 p.m.
Join Congregational social worker Rebecca Nieubuurt for a biweekly discussion on coping with the current times. Group-driven themes about living in isolation, reorganizing daily life, and remaining connected to friends and loved ones will guide our discussion.

Online Theology Book Club
Wednesdays at 8 p.m.
Beth Israel Congregation's Theology Book Club welcomes you to join them to read together and discuss books on Jewish thought and beliefs. The books are in English. Contact Paul Shifrin at 248-514-7276 for more information.

Pirkei Avot: Teachings of the Sages
Thursdays at 5-5:45 p.m.
Join Rabbi Dobrusin as he facilitates Zoom discussion of the classic Rabbinic text Pirkei Avot. While the title is usually translated as "Teachings of the Sages," a more interesting translation is "Chapters of Fundamental Principles." Pirkei Avot consists of short rabbinic statements concerning ethics, faith, and interpersonal relationships. Reading Pirkei Avot helps us focus on the values and principles that guide our lives. We will study the text in English, referring occasionally to the Hebrew. The text can be found in the Shabbat morning *Sim Shalom Siddur*. Please check the calendar on the Beth Israel homepage for the actual dates.

Summer Tot Shabbat with the Caine Family
Friday, August 14 and 28, at 5:30 p.m.
Join Rav Nadav and family for summertime Tot Shabbat. Zoom links available at www.bethisrael-aa.org.

BIRS Coffee Hour
Wednesday, August 12, at 10 a.m.
Beth Israel Religious School parents are invited to chat with Education Director Mira Sussman about the curriculum and plan for the coming school year. This is also an opportunity for parents to reconnect as well as to share ideas for how the school and parents can support student relationships. ■

TBE August services, classes, and events

Daily

Daily Morning Blessings
Daily at 9:15 a.m.
Join Rabbi Whinston each morning via Zoom for a short morning blessing.

Daily Afternoon Blessings
Mondays-Thursdays 3 p.m.
Join Cantor Hayut each afternoon via Zoom for a short afternoon blessing.

Weekly

Weekly Virtual Lunch and Learn
Fridays, August, 7, 14, 21, and 28, at 12 p.m.
Rabbi Whinston meets on Fridays for an informal discussion about religion. Sessions are open to the entire community. Feel free to bring your lunch.

Families with Young Children (FYC): Virtual Tot Shabbat Service
Fridays, August 7, 14, 21, and 28
Tot Shabbat Services at 5:45 p.m., Shira Service at 6:15 p.m.
All of your favorite songs led by TBE's tot team, Cantor Hayut, and Rabbi Whinston.

Virtual Saturday Torah Study
Saturdays, August 1, 8, 15, 22, and 29, at 8:50 a.m.
Join us for this weekly discussion of the Torah portion led by Rabbi Whinston.

Virtual Saturday Shabbat Service
Saturdays, August, 1, 8, 15, 22, and 29, at 10:00 a.m.

Havdalah from the Whinston Home
Saturdays, August, 1, 8, 15, 22, and 29, at 7:30 p.m.
Join Rabbi Whinston and his family for a short prayer marking the end of Shabbat.

Virtual Kol HaLev Rehearsal and Meeting
Sundays, August, 2, 9, 16, 23, and 30, at 7:00 p.m.
For more information or questions, please contact Cantor Regina Hayut at cantorhayut@templebethemeth.org.

Virtual Women's Torah Study
Mondays, August, 3, 10, 17, and 24, at 7:00 p.m.
An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion, looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Hayut.

Virtual Talmud Tuesdays with Rabbi Alter
Tuesdays, August, 4, 11, 18, and 25, at 11:00 a.m. and 8:00 p.m.
Join Rabbi Alter to learn about the history of Rabbinical literature and some tremendous texts from Talmud!

Virtual Wednesday Evening Torah Study
Wednesdays, August, 5, 12, 19, and 26, at 7:00 p.m.

Biblical Book Club with Cantor Hayut
Thursdays, August, 6, 13, 20, and 27, at 11:00 a.m.
For more information or questions, please contact Cantor Hayut.

Events and Classes

Virtual Women of Temple Beth Emeth Fiber Arts
Mondays, August 3 and 17, at 7:00 p.m.

WTBE Cooks: Monday Meals
Mondays, August 10 and 24, at 3:30 p.m.

WTBE Historical Novel Reading Group
Monday, August 10, at 12:30 p.m.
The WTBE Reading Group meets on the second Monday of each month. Contact Molly Lindner at burnham@umich.edu.

Virtual Adult B'nai Mitzvah Classes
Mondays, August, 3, 10, 17, and 24, at 6:00 p.m.
Join Cantor Regina Hayut for either an afternoon session or an evening session for one hour. To join the class or for more information, contact Cantor Hayut.

Noontime Nosh
Monday-Thursday at 12 p.m.

WTBE Virtual Happy Hour
Thursday, August, 6, at 5:30 p.m.
Tuesday, August, 18, at 5:30 p.m.
Join WTBE's Virtual Happy Hour to catch up and schmooze.

Virtual Adult Education with Rabbi Whinston
Wednesdays, August 5, 12, 19, and 26, at 1:00 p.m.
Utilizing the Shalom Hartman Institute Curriculum. Together and Apart: The Future of Jewish
Peoplehood.

Virtual Meditation with Claire Weiner
Wednesdays, August, 5, 12, 19, and 26, at 5:00 p.m.
Join Claire Weiner for a 40-minute meditation session.

Virtual Meditation with Linda Greene
Thursdays, August, 6, 13, 20, 27, at 1:00 p.m.
Linda Greene offers brief Jewish teachings and leads a 20- to 30-minute meditation time. Contact Linda Greene at lingreene@gmail.com with questions.

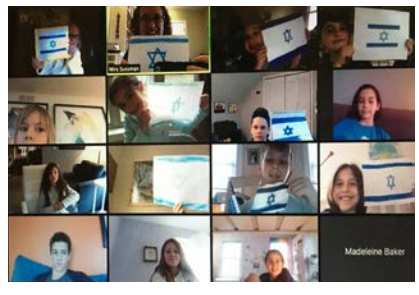
Biblical Book Club with Cantor Hayut
Sundays, August, 2, 9, 16, 23, and 30, at 3:00 p.m.
For more information or questions, contact Cantor Hayut. ■

No-commute Jewish learning with BIRS

Mira Sussman, special to the WJN

Looking back at the end of last school year, Beth Israel Religious School had a strong finish online, with 75-88 percent of students participating in kindergarten through eighth grades. Even as some students expressed sadness over not being physically close, they still shared meaningful time together by celebrating Havdallah on Sunday mornings, having Zoom classes at regularly scheduled times, and celebrating the graduating eighth graders in a moving and beautiful Friday night service, all online. As a community, Beth Israel Religious School found that we can still learn and share sacred space in virtual space.

Beth Israel Religious School will continue this fall with distance learning (online and in-home), for at least the first part of the coming school year. This decision was not made lightly and involved conversations about the values of kehilah (community), pikuach nefesh (saving a life/soul), and shivyon (equality and equal access). In the end, we decided that it is not fair or safe to open for face-to-face classes or to ask teachers to teach in hybrid models. The school



will reevaluate this model in November/December to see if changes are appropriate. Kudos to Beth Israel's board and staff for making the decision in the summer and allowing staff and lay leaders time to plan accordingly.

Pivoting to distance learning has its benefits. Best practices show that students are more successful in shorter Zoom classes; this means that curricula and methods must be more focused and reprioritized. It also means that parents can see what their children are learning, offer their own insights, and participate alongside their children. Some families have expressed their appreciation for reduced commutes and time spent in carpooling. Distance learning also encourages teachers to be more creative, bringing in a variety of techniques and resources to teach and evaluate student mastery.

In July and August, Beth Israel Religious School parents are invited to participate in Zoom coffee hours together with Beth Israel Congregation leadership. These coffee hours allow parents to reconnect with each other, discuss how to best support students in adapting to online learning, and brainstorm ways to maintain and grow relationships between students.

We are looking forward to a wonderful year of learning! ■

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Vitals

Mazel Tov

Stanton Elias & Donna Shewach on the birth of their granddaughter, Elisheva Hodaya, daughter of Chana & Shimon Ivgi and sister of Liba, Israel, Avigail, and Yosef Meir.

Daryl Hafter on the marriage of her grandson, Mark Hafter, to Piper Rose Bold.

Michelle & Dennis Hegyi on the birth of their granddaughter, Elena Serafina Hegyi, daughter of Aron Hegyi & Yuliya Gorlovetsky and great great niece of Helen & David Aminoff.

Jesse & Michelle Lefkowitz on the birth of their daughter, Sophia Evelyn, sister of Matthew.

Jim Morgenstern & Marcie Greenfield on the birth of their first grandson, Ari Morgenstern, son of Jenia & Noam Morgenstern and nephew of Breena and Leah Morgenstern.

Jane and George Bornstein on the birth of their granddaughters, Serena Zhu Bornstein, born on Monday, November 11, 2019, in Ann Arbor to parents, Joshua and Mei Bornstein and Lilya Bornstein Roy, born on June 4, 2020, in Ann Arbor to parents, Rebecca Bornstein and Alex Roy.

Condolences

Doan family on the death of Richard Humphrey, stepfather of Peter Freedman-Doan and Ketl Freedman-Doan, grandfather of Rachel and Anya Freedman-Doan, Friday, June 25.

Rebecca Nieubuurt on the death of her father, Ron Popick, Saturday, June 27.

The family of Marilyn Jeffs, who died Thursday, July 16.

Family and friends of Shoshana Kooslyn Eisenberg, who died July 3.

Odile Hugonot Haber and Alan Haber on the death of Odile's mother Odette (nee Robert) who died June 29 at age 92.

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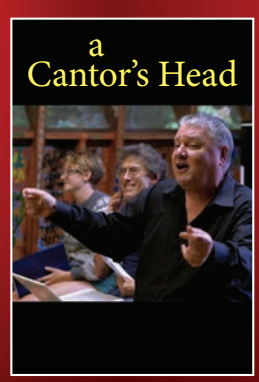

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Film related events and surprise film additions can be found by visiting film.jccannarbor.org.

Films are priced individually and rental periods vary. Films may require that you create an account in order to pay for rental and obtain the viewing links. Each film is shown via an online platform determined by its distribution company. To screen rented films, a compatible internet connected device is required. Neither the Ann Arbor Jewish Film Festival or Michigan Theater Foundation have any control over online viewing platforms. Visit the FAQ section of Michtheater.org for information and virtual screening assistance.